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THE Vedanta Kesari

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"Let the lion of Vedanta roar"

—Swami Vivekananda

Volume I.
May, 1914—April, 1915.

The Ramakrishna Mission,
Mylapore, Madras

INDIAN
Annually ... Rs. 2
Single Copy ... As. 4

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Annually 4s. or \$1
Single Copy 6d. or 10c.

The Vedanta Kesari

VOL. I.

INDEX.

	PAGE.
Action and Reaction in the Spiritual Plane—Prabhulal ...	180
Adwaitism or Mayavada—Swami Shārvananda ...	301, 395
Aircraft in Ancient India	190
Avant Propos	1
Birthday Celebration of Sri Ramakrishna	365, 406
Birthday Celebration of Swami Vivekananda	295, 325
Central Truth, The—Rao Bahadur S. Ramaswami Iyengar, B.A., B.L.	203
Certain Fallacies in Social Reconstruction—N. Subra- manya Aiyar, M.A.	86
Dharma or Spirituality—Swami Premananda ...	118
Doctrine of Prapatti or Self-Surrender to God, The— M. K. Tathachariar	105
Dramidopanishad, The—S. Gopalaswami Iyengar, B.A., B.L.	81
Dramidopanishad, Introduction to—S. Gopalaswami Iyengar, B.A., B.L.	16, 49
Echoes of the Teachings of Swami Vivekananda, The— Dr. M. C. Nanjunda Row	91, 121, 186, 218, 256, 387
Education	227
Ethical Aspect of the Vedanta, The—Professor K. Sun- dararama Iyer, M.A.	273, 307, 343, 379
General News	33, 62, 94, 125, 158, 229
Gita—How to understand it—Professor K. Sundararama Iyer, M.A.	42
Heart of Hinduism, The—	55
Inaction in Action—Swami Vivekananda	235
Institutionalism and Mysticism	157
Intellectuality versus Spirituality—(A Story)—Swami Sud- dhananda	12
Letter of Swami Vivekananda, A—	48
Light as a Symbol—K. S. Ramaswami Sastri, B.A., B.L. ...	111, 151
Madras Poor Boys' Fund, The—	228
Magic Jars of Gold—(A Story)	90
Message of Swami Vivekananda to the Modern World, The— K. S. Ramaswami Sastri, B.A., B.L.	310, 353, 401
News and Notes	261
Notes and Comments	59
Place of the Guru in the Vedanta Religion, The—Professor K. Sundararama Iyer, M.A.... ..	167
Place of Religion in India, The—	260

	PAGE.
Practical Aspect of the Vedanta, The— <i>Professor K. Sundararama Iyer, M.A.</i>	131
Qualified Disciple in the Vedanta, The— <i>Professor K. Sundararama Iyer, M.A.</i>	195
Ramakrishna Mission and Social Problems, The— <i>N. Subramanya Aiyer, M.A.</i>	288
Ramakrishna Mission Home of Service, The—	322
Ramakrishna Rahasyam, Sri—(<i>A Poem in Sanskrit</i>)— <i>Swami Vivekananda</i>	333
Ramakrishna Rahasyam, Sri—(<i>A Poetic Translation</i>)— <i>K. S. Ramaswami Sastri, B.A., B.L.</i>	334
Ramakrishna Mission Sevashrama, Kankhal, The—	94
Ramakrishna, The Great Master, Sri— <i>Swami Saradananda</i>	267, 335, 373
Random Notes of a Thinker	320, 352
Reflections on the Bhagavadgita— <i>Swami Ramakrishnananda</i>	163
Religion of War, The— <i>M. Krishnamacharya, B.A., L.T.</i>	177
Rewiews	328, 368, 406
Sannyasin, The—(<i>A Poem</i>)— <i>K. S. Ramaswami Sastri, B.A., B.L.</i>	255
Social Reform and its First Need— <i>N. Subramanya Iyer, M.A.</i>	139
Souls Sojourn, The— <i>M.K.</i>	183
Spiritual Beauty of Tagore's "The King of the Dark Chamber", The— <i>K. S. Ramaswami Sastri, B.A., B.L.</i>	208
Subject for Reflection— <i>Swami Vivekananda</i>	54
Tantrikism— <i>Swami Saradananda</i>	35, 67
Time-Spirit, Personality and Dharma, The— <i>R. Krishnaswami Sastri, B.A.</i>	251
Upanishads—Introduction	29
Isa	63, 95, 127
Katha	369, 407
Kena	159, 191, 231, 263, 297, 329
Use and Abuse of Rituals, The— <i>Professor T. Rajagopalacharya, M.A., B.L.</i>	145
Vairagya and Progress— <i>Professor K. Sundararama Iyer, M.A.</i>	236
Vedanta as the Source of Spiritual Truth The— <i>Professor K. Sundararama Iyer, M.A.</i>	72
Vedanta, The Universal Religion— <i>Professor K. Sundararama Iyer, M.A.</i>	99
Visishtadwaitam— <i>Professor T. Rajagopalacharya, M.A., B.L.</i>	244, 282
Vivekananda's Conception of Religion, Swami,— <i>K. S. Ramaswami Sastri, B.A., B.L.</i>	22
Vivekananda—Our Supreme Teacher— <i>Professor K. Sundararama Iyer, M.A.</i>	6
Who Am I?— <i>Swami Ramakrishnananda</i>	39

The Vedanta Kesari

“Let the lion of Vedanta roar.”

“Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that ‘I am the Atman.’”

—Swami Vivekananda.

Vol. I.]

OCTOBER, 1914.

[No. 6

REFLECTIONS ON THE BHAGAVAD GITA.

*(Adapted from a class lecture of the late Swami
Ramakrishnananda)*

In that vast expansive field of holy Kurukshetra stand the warring battalions of both the Kurus and Pandavas, drawn up ready for engagement. Now, Arjuna the mighty bowman asks his divine charioteer to place his chariot in the midst of the field, Coming thither, he beholds all the warriors of both the parties, his own kinsmen, standing ready to kill or die. The sight strikes the weaker chord of his heart and he becomes full with the note of morbid pity and fear. He thinks that killing so many people and his own kinsmen for the sake of a kingdom is a sin, and being frightened by that, he feels almost inclined not to fight. He forgets his own purpose : he thinks that the throne is the real purpose of the battle ; but he thinks not that, as a Kshatriya, it is his imperative duty to fight for the cause of righteousness against the unrighteous. Yudhisthira is the lawful heir to the throne, but Duryodhana has usurped it. In his reign all wicked men succeed against the good ones, because the king supports them ; and it is the holy duty of every Kshatriya to prevent this state of affairs. The wicked Duryodhana is so inexorable that he refuses to cede to Yudhisthira even “that much of land which could be covered by the point of a needle”. Yudhisthira is so good that he is ready to be satisfied even with five villages for the five brothers, but Duryodhana would not

give, and Krishna has failed to bring peace between them. Under these circumstances, Arjuna has been called to arms and as a Kshattriya it is his duty to fight. But now he is overtaken by a sort of morbid pity which has originated from selfishness. He is thinking of "*My relations*," "*My Kingdom*." He does not realize that he has raised the sword not for himself but for all ; so he is really moved by selfishness. He wants to be happy with all his friends and relations, and so thinks of his happiness only. But here he is to fight as a Kshattriya for Dharma, for a righteous cause—this he forgets. "The man who dies for a righteous cause goes to Heaven."

To correct this terrible mistake of Arjuna and show him his path of duty, his Dharma, comes out now the [redacted] with all His Divine lore. He thunders into the ears of [redacted] off this cowardice, Oh mighty hero ; ill doth it become thee, thou shouldest have a better knowledge of the *self* than this. Look now to the Dharma and not to the false selfish enjoyment. Let not thee think of profit and loss ; but duty, Dharma, alone should be thy ideal. To work thou hast the right, and not to the fruits thereof".

It may be questioned here that, why should not man work for happiness ? Every movement of life is to search out some happiness, some bliss;—for it is a fact that the Atman which is inhabiting these bodies, is of the nature of Bliss itself. The Soul has lost its natural condition, and it is constantly trying to regain its lost state. Happiness is expansion, misery is contraction. Put a little sugar on the tongue, at once it expands and we have a pleasurable sensation. Put something bitter, it contracts and so we feel discomfort. Whenever there is expansion, there is the feeling of happiness ; whenever there is contraction, there is misery. Contraction means more limitation, more bondage, more want, so it brings misery ; and its opposite is expansion which causes happiness. Through Maya the contraction comes. That power shuts the Soul up in a finite body—either of a god, or of a man or of an animal. If therefore every soul seeks to expand itself, why should not Arjuna care for enjoyment ?

We have lost the real enjoyment of bliss on account of this limited body, on account of having forgotten our infinite nature. When a dog regards himself a dog, he thinks he is as big as that body, a few feet in length. So, when man not knowing the real infinitude of his inner Spirit imagines that he is a being only three and a half cubits in length, he sets all his heart to satisfy that little

self alone regarding it to be the real fulfilment of the bliss of his inner soul. But although he may imagine this for births and births, for ages and ages—yes, even if all these people imagine themselves as finite—still the infinite will never become finite. *You* may commit this blunder ; your *teacher* cannot. So the scriptures say: Give up these little pleasures of this world. They can never give you enjoyment. As a wheel turns, so does the wheel of pleasure and pain revolve;—sometimes pleasure comes up, sometimes pain. As a man, whose father is a Pariah and whose son is also a Pariah, must needs be a Pariah, so, if both the antecedence and sequence of this pleasure are pain, it cannot but be pain, only in the guise of pleasure. A fish is hooked by sweet bait, only to be taken out of water, killed, dressed and cooked. So these pleasures are but baits thrown out into the waters of life to hook us all up to be consumed by that all-devouring Death.

The more you identify yourselves, with the sense pleasures, the more you will have to die ; for such identification will tag you more closely with the body that is sure to perish. So this is not the real path of happiness for you. Any amount of material wealth, cannot gain the real happiness for man though he strives in vain for it through that means. In real life we see, persons commanding all the material resources such as wealth, health etc., that could have brought them the real happiness had they had the power to do so, are equally dissatisfied and want more like the poor beggar who has nothing. This is a strong proof that material things cannot satisfy man, this innate dissatisfaction of his soul shows that this so-called human nature is not natural to him. He hates his finiteness. In no condition of life does he find satisfaction, he feels himself as if out of his element. How can satisfaction be found in this world of wants and limitations ? Where then can we find the permanent solace of life ? We must turn to the Teacher again and hear Him proclaim: "Blessed are those that renounce all sense pleasures, for they shall realize their immortal nature;—they shall taste the undying joy of the Soul."

Thus the philosophy of higher life commands us to give up all the pleasures of earth and heaven, because they are stricken with pain. But it is not always easy to do that. We are not always ripe for renunciation. If a man be still under the sway of ignorance, if he still cling to the sensual pleasures, how can he then renounce ? He may recognise intellectually that this is the ideal, but he may not be able to act up to it. There must be steps by which he may rise. So Krishna says again : Only those who

have weighed in the balance the world with all its pleasures and found it wanting, are ready for renunciation. You Arjuna are not yet ripe for it. Only Sadhus and Sannyasins can understand this teaching ; but because you are not so much developed, I will give you another method, better adapted to you. I give you the path of Karma. Karma is the cause of our bondage ; through this Karma you can also reach freedom. I will teach you how by handling the Karma, you can free yourself. The path I am going to describe to you is a very grand path, for even a little of this will bring you immense good,—will make you free from the bondage of life. Nothing will thwart your course or disturb your mind. There is no fear in this path. Your aim will not be baffled. You will even overcome the morbid fear of death, which has now taken possession of your heart so ignominiously.

Whence comes fear ? It springs from the idea of death, of losing something we hold very near and dear to our heart and it is based on egotism. Fear is always based on the sense of our little embodied "I". But Krishna says, "I will point out a path to you by taking which you will lose all fear." When you do not work on your own account, for your self-aggrandizement, then this egotism will be thrown out. So let you not look for the fruits of your work. If you can work with this attitude of mind that yours is only to work and not the fruits thereof, they all belong to some one else, then you will neither suffer nor enjoy. Let the Lord have all the fruits of your Karma. Make Him the centre of your actions and not your self, thus only you can get yourself freed from the gripping shackles of fear. If you are too much filled with your egotism, you always fear. So long as you think that this table does not belong to you—you do not care if something happens to it ; but if you think that it is yours, then every scratch, every little speck of dust on it troubles you. With the sense of "mine" comes the sense of fear. The moment you throw out all idea of "mine," you lose all fear. So the path of Karma tells you merely to do your duty, for then only the idea of egotism will be destroyed and with it also all fear, pain and pleasure of life.

Work you must. Fighting is inevitable for you. Your very nature will goad you to action. Man works to fight against poverty, to fight against ignorance, to fight against defeat. Every work is a fight in this world. But if you regard pleasure and pain, profit and loss, and victory and defeat as all alike, and then fight, no harm will befall you. Regard all sense-pleasures only as misery. If with a heart full of renunciation, you go on working, then you will not fall into misery. If you wish to work in the world, this is

the only method which when followed is able to cut the fetters of your Karma. Be equanimous to both pain and pleasure. This equanimity of mind towards all the dual expression of life is known as Yoga. And the Lord Sri Krishna exhorts Arjuna, and through him the whole humanity, to fight, to give battle to, the unrighteous, to the unholy, to the enemy of our progress in life, without fear or remorse, being steadfast in that Yoga. Thus struggling—fighting with the enemies, internal as well as external,—doing the duties of life just for their own sake, without caring for the results, without attachment, keeping the heart always on the Lord, on you proceed in the path of life, O man ! till you reach the goal.

THE PLACE OF THE GURU IN THE VEDANTA RELIGION.

By

Professor K. Sundararama Iyer, M.A.

“Things are in the saddle and ride mankind.” Every Western society presents the aspect of, as it is intended to be in its constitution and working, a machine for the achievement of the fundamental aim of modern civilisation,—*viz.*, “the endless deferring of perfection misnamed perpetual progress which is at once fruitionless and illusory” (*Wicksteed*). Every institution and every human being has to be, and feels himself to be, a wheel in the great national or imperial machine. Man allows himself to be ridden over by the material world around him. The world does not exist for man, but man exists for the world. The world is to be transformed into a more and more efficient machine. But no one knows what is to be its final shape or what purpose it is to be made to serve. Darwin defined the gospel of Evolution to be, “Marry, multiply, let the strongest live and the weakest die.” For what purpose ? The answer of civilisation is,—to convert the world into an efficient machine. Civilisation exists to convert the world into a better machine, and the world is to be made a better machine in order to serve civilisation. We are thus caught in a never-ending circle. To the question put above, there is no answer forthcoming that can satisfy the enlightened human heart. Professor Bluntschli, a recognised master of political science and philosophy, writes about the nations of the West :—“They have not come to a clear understanding among themselves and about themselves. A definite result is not possible until the enlightened world of knowledge has been uttered about this and the nature of humanity.”

Indeed ! A mighty voice of old thundered forth from the forest glades and by the sacred waters of ancient India, *Tattvamasi*,—and wise men of the West have come forward to declare that this *Mahavakya*, or great sentence, sums up in itself all that has to be known concerning the true nature of humanity,—that it is “the strongest support of pure morality,” and that “the most sublime philosophy and the most satisfying religion” leads up to it. Western civilisation refuses to devote itself to the task of man-making, and is content to see man ridden over by the machinery of the material world. India, on the other hand, has ever set itself solely to the task of man-making. Society and the state, all social and political institutions, are only means to the end of man-making,—means to enable man to achieve God-realisation and self-realisation as the aim of life. Far more than society or the state, far more than secular knowledge or even the mere intellectual mastery of the contents of the Vedas or of any of the systems of philosophy founded on a Vedic idea or group of ideas, is the *training* gained from an enlightened Guru,—for it is the most essential and efficient of all the means which are available and indispensable for the end of man-making. India has fallen almost beyond recognition from those days of her greatness when unnumbered sages like Vasishtha and Yajnavalkya, and kings like Rama and Janaka shed an imperishable lustre on her name and gained her the crown of spirituality equally with the sceptre of imperial might among the world's communities. The special mission of our race is ever to assist the evolving and living soul to find the embodiment and environment needed for the attainment of its final goal and destiny as settled by the supremest revelation of all,—viz., *tattvamasi*. And such attainment is only possible with the advent of the enlightened Guru who, possessing a realised knowledge of the Atman, has thereby gained the power of grace and the gift of love which alone make for the uplifting of man.

If in modern education where we chiefly aim at intellectual acquisition and advancement, training under a qualified teacher is indispensable for the making of a truly cultured man, it is much more so in the Vedic system where the subject-matter of education is one removed from the secular interests of life. The doctrine of *adhikara* (qualification) holds so prominent a place in Hinduism that it may be said to take the lead among its special features. Moreover, the teacher is chiefly a transmitter of the teaching and the grace (अनुग्रह) which he has received from his own Guru ; and so he represents a succession which starts with Isvara at the commencement of creation. In order that his duty as a transmitter may be

effectively done, he has to make out, when performing the ceremony of initiation, what is the spiritual status of the disciple and to adapt his instruction from time to time to his needs. In this way the Guru exercises a function far different from a preacher or orator who speaks on the impulse of the moment to attain a purely temporary aim or satisfy a purely transient need. His work has to result in converting the disciple into the likeness of himself in all essentials,—in the knowledge and power of the spirit. Hence the Sruti says, “आचार्यवान् पुरुषो वेद” “The man who has an Acharya (teacher) knows (the Atman).” “आचार्यादिव विद्या विदिता साधिष्ठं प्रापत्” “Only that knowledge which is gained from an Acharya is of the best (kind).” “आचार्यः प्रादयिता तस्य सम्यग्ज्ञानं ब्रुव इहोच्यते” “The Acharya is he who enables us to cross (the sea of ignorance); his perfect knowledge is here spoken of as the boat (by which we cross).” A man may have acquired a knowledge of various branches of study,—and even a reasoned knowledge of the science which treats of the Atman. But without a Guru, he cannot acquire what is above styled *Samyag-juana*, the perceptive realisation of the Atman. An Acharya is defined as follows in the oft-quoted Sanskrit verse :—

आचिनोति च शास्त्रार्थं आचारे स्थापयत्यपि ।

स्वयमाचरते यस्तु स आचार्य इतीरितः ॥

“He who not only conveys to us the purport of the Sastra (sacred science) and makes us firm in right practical observance, but offers in himself an exemplar of such observance is called an Acharya.”

The Acharya, as here defined, is one who not only transmits to us what has come to him from the immemorial past, but one who, by the continued practice of the teaching in his own daily life and observance, has become the perfect embodiment of the Vedic doctrine and its promises and fruits. Especially, the Acharya who reveals the supreme Atman in the final stage of the disciple's spiritual development is one whose grandeur is immeasurable and who is, in the unquestionable truth of things, indistinguishable from the supreme Atman itself. Hence, in the Vedas, in the Vedic literature, and in the later mediæval writings, we find that the greatness and need of the Guru is dwelt upon in terms so impressive and solemn as to strike the imagination and rivet the attention of the reader. Foremost among these may be mentioned the following sloka of Sri Sankaracharya :—

दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः

स्पर्शश्लेष्मन् कल्प्यः स नयति यदहो स्वर्वातामरमसारं ।

न स्वर्गत्वं तथापि भित्तचरणयुगे सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विद्यते भवति निरुपमत्वेन बाह्यौकिकोऽपि ॥

“Nothing can be found amid the three worlds to compare with the Sadguru who bestows on us the gift of the knowledge of the Atman. If Sparsa (the *philosopher's stone*) is put forward (as an example on some slight ground of resemblance), it only converts earth into gold, but not into itself. But the Sadguru (the teacher of the Atman) makes the disciple who attaches himself to his feet attain to the likeness of himself. Nor is there anything to compare with him beyond the three worlds, for the reason that he is the Atman itself (through the realisation of the self).”

Other passages of similar import can be quoted in unlimited number. A few will suffice here—

गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुरेव महेश्वरः ।
गुरुः साक्षात्परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

“The Guru is Brahma ; the Guru is Vishnu ;
the Guru is Mahesvara (Siva) ; the Guru is the Supreme
Brahman only ; obeisance to Him, the auspicious Guru.”

This means that the Guru is Brahma (the creator), because by his Upadesa (instruction) he originates knowledge (of Atman) in the mind ; he is Vishnu (the preserver), because he makes the repeated endeavour to preserve and develop the knowledge once implanted there ; he is Siva (the destroyer), because he destroys the primeval ignorance of the Atman ; and he is the Paramatman himself, for by self-realisation he knows that he is the One Existence. So he is worthy of adoration. Furthermore, the blessed Bhagavan says in the Gita :—“न हि ज्ञानेन सर्वं पवित्रमिह विद्यते ” “There is nothing here equal to the knowledge (of the Atman) which purifies.” Hence he who helps to attain knowledge is also the highest in value and importance for us.

न सुखं वेदशास्त्रेषु न सुखं मन्त्रयन्त्रके ।
गुरोः प्रसादादप्यत्र सुखं नास्ति महीतले ॥

“No happiness exists in the Veda and other Sastras ;
no happiness in Mantra and Yantra ;
no happiness on earth in anything other than the Guru's
grace.”

What is meant is that knowledge gained from the Veda, or any other source can be made to bear fruit in happiness only when it is correctly and completely learned from a Guru who knows its application in practice and transmits to the disciple the grace of

Isvara which has flowed without interruption from the time of creation. “सर्वं गुरुमुखाद्ब्रुवं सफलं पापनाशनम्” “Whatever has been orally communicated by the Guru is such as will bear fruit in the removal of sin.” Having these ideas in view, Sankaracharya impresses on us the importance and indispensableness of the Guru in the well-known and oft-quoted refrain of his lyric song known as गुरुष्टकं or “The Eight Stanzas on Guru” :—

मनश्चेन्नलमं गुरोरङ्घ्रिपथे

ततः किं ततः किं ततः किं ततः किं ।

“If the mind is not fixed devoutly on
the Guru's lotus feet,—What then ? What
then ? What then ? What then ?”

The meaning is that nothing of any value can be gained by the disciple who is unable to secure the Guru's grace. The same idea is taught by Siva in his discourse to Parvati in the Skanda Purana :

विद्या धनं बलं चैव तेषां भाग्यं निरर्थकम् ।

येषां गुरुकृपा नास्ति अधोगच्छन्ति पार्वति ॥

“Oh Parvati ! Learning, wealth, strength,
and prosperity bear no fruit for those,
who have not the Guru's grace. They
go downward.”

Having spoken of the need and importance of the Guru, we pass to our next topic, *viz.*, the characteristics by which the Guru is to be recognised and without which no Guru is worth the name. Our authorities lay stress not only on the need of intellectual and spiritual qualifications in the Guru, but also on ceremonial purity. Our first reference here must necessarily be to the famous passage in the Mundaka-Upanishad which is as follows :—“तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम्” “With a view to the gaining of the knowledge of It (the Atman), he must, with a bundle of sacred fuel in his hand, go to a Guru who is a Srotريا and a Brahmanishtha.” A Srotريا is one who has both studied the Vedas and obtained a correct knowledge of their import. Secondly, the Guru must be a Brahmanishtha, one who is established in the perceptual realisation of the Brahman. It is necessary to realise fully the significance of this requirement among the qualifications of the Guru. There are many who hold that when a person has attained to the realisation of the Atman, he is above all social conventions and rules and no amount of indulgence in sensuality and sin can touch Him who is the ocean of knowledge, bliss, and purity. But,

in the *first* place, no sin or impurity is possible for him to whom *Chitta-suddhi*,—the freedom of the mind from all material desires and tendencies—became the indispensable condition for the realisation of the Atman. Long, long before the attainment of *Chitta-suddhi*, the aspirant after the realisation of the Atman, however largely addicted to vice before, becomes transformed into what the blessed Bhagavan calls a *Dharmatma* (one who is virtuous-minded) simply because he deliberately chooses to place his faith in Him and to concentrate all his heart's resources of love on Him (Gita, IX, 30 and 31). There is thus not the slightest chance of any backsliding in him who has attained to the realisation of the Atman. No doubt there are stray anecdotes which seem to contradict this view. They are either unauthentic,—or, even if there is the semblance of authenticity about them, they are to be regarded as *Arthavada*, i.e., a device intended to exalt the supreme glory of the man who has reached the state of Brahmajnana, and not as a proclamation of any existing attributes and tendencies, essential or transient, of his mind or temper. Especially, he who takes up the role and status of a Guru is expected to be the model of all that is great and pure to his disciple, and hence the Upanishad enjoins on him the *third* requirement which, while not expressly stated, is inferrible from the fact that the disciple should be a *Samit-panih*, i.e.—as Sri Sankara explains—“समिद्धारगृहीतहस्तः” “one who has in his hand a bundle of sacred fuel.” This is intended to help the Guru to perform his Vedic rituals, obligatory and optional. Lastly, the Upanishadic passage contains the word “only” (एव in गुरुमेव) which Sankara explains to mean that even a person who knows the Sastras should not carry on the inquiry into Brahman independently of a Guru's enlightening grace and aid. Moreover the Gita enjoins elsewhere that even the *Jnani*—the knower of the Atman—should continue to practise the Vedic Dharmas for the sake of *lokasangraha*, i.e., to prevent the world from neglecting those lower steps of the ascent to the goal of life by which he has himself been able to reach his own present position of pre-eminence and perfection. But, while he does not neglect the ethical and ritualistic injunctions of the Vedas and endeavours his best to help the world to conform to them, his great mission and function among men is to teach men the path to the attainment of a realised knowledge of the Atman. The Gita (IV, 34) speaks of a true Sadguru as both a *Jnani* and a *Tattva-darsi*. He not only knows the reasoned theory which constitutes the Adhyatma-vidya (the science of the Atman) but has a perceptual realisation of the One Existence. Only he who has seen the truth can teach it truly, just as one lamp lights another,

Says Sankara,

तीर्थाः स्वयं भीमभवार्यचं जना-
नहेतुनाभ्यानपि तारयन्तः ।

“Having themselves crossed the terrific ocean of Samsara, they help others to cross also, without any prompting of self-interest.”

Swami Vivekananda speaks out in the following stirring and convincing tones :—“The soul can only receive impulse from another soul, and from nothing else. We may study books all our lives, we may become very intellectual ; but in the end, we find that we have not developed at all spiritually.” “This insufficiency of books to quicken spiritual growth is the reason why, although almost every one of us can *speak* most wonderfully on spiritual matters, when it comes to action and the living of a truly spiritual life, we find ourselves so awfully deficient. To quicken the spirit the impulse must come from another soul. The person from whose soul such impulse comes is called the *Guru*—the teacher ; and the person to whose soul the impulse is conveyed is called the *Sishya*—the student.”

Moreover, the Guru alone knows the secret which has to be practised daily till the attainment of Jnana and can alone teach the path to its attainment without any of the disabling doubts which harass others and render nugatory their well-meant efforts to help others. He alone can reconcile apparent contradictions and define what is vague so that the secret formulae or principles may be definitely and fully grasped and become part and parcel of the daily practice of meditation. These features and requirements are well brought out in the Skanda Purana as follows :—

निरस्तसर्वसंदेहो एकीकृत्य सुदर्शनम् ।
रहस्यं यो दर्शयति भजामि गुरुमीश्वरम् ॥

“I offer my adoration to the Guru, the omniscient and worshipful Master who, being himself free from all doubts, presents the secret regarding Reality after reconciling all seeming contradictions in the doctrine.”

It is not to be supposed that Gurus of this kind are easily available. Whether there were many such even in those epochs of Indian antiquity which are revealed to us by historical research is doubtful. For, the Skanda Purana itself says :—

गुरवो बहवः सन्ति शिष्यवित्तापहारकः ।
तमेकं दुर्लभं मन्ये शिष्यवित्तापहारकम् ॥

“ Many Gurus there are who rob their disciples of their wealth. My view is that that one is rare who can bring riddance to his disciple from the sorrows which agitate his heart.”

Of our own age it is certainly true that there are few indeed who have attained to a realised knowledge of Self. There are here and there to be found men who have attained to a profound mastery of the intellectual and logical frame-work of the Vedanta Doctrine. But it is also well known how unreal and unsatisfactory is the practical hold which even the most learned masters and expounders of Vedantic doctrines and polemics feel that they possess regarding the real import of the central and ultimate truth of the Vedanta system.

But, because a man feels that he has mastered the practical difficulties of the effort to attain to soul-illumination, he must not despise the aids, intellectual and moral, which help to fix the central points of the system firmly in the mind so that they may not be shaken by a recrudescence of the passions, emotions, tendencies, or errors which lie buried deep in the heart of man ready to rise to the surface when opportunity offers. The Puranas and Itihasas have recorded instances of men who have fallen from the giddy heights of more or less conscious and blissful realisation. Hence the man at least who has only partially or temporarily succeeded in his efforts after soul-illumination, has to be on his guard against the possibility of a backsliding. Especially, those who have taken it on themselves to play the role of a Guru have to take care that they securely possess every grace and gift needed to protect them from error and degradation of all kinds,—for only then they can produce in others that lively sense of their moral exaltation and spiritual potency which is calculated to ensure their disciples' permanent allegiance and loving devotion. Hence we have in the Skanda Purana the following qualities enumerated as essential to the Guru :—

चातुर्यवान् विवेकी च अभ्यात्मज्ञानवान्शुचिः ।

मानसं निर्मलं यस्य गुरुत्वं तस्य शोभते ॥

गुरवो निर्मलाः शान्ताः साधवो मितभाषिणः ।

कामक्रोधविनिर्मुक्ताः सदाचारा जितेन्द्रियाः ॥

“Whoever is possessed of quick perception, discrimination, the knowledge of the science of the soul, purity of mind,—in him the position of the Guru shows to the best advantage. Gurus are those who have no impurities,

and are of subdued passions, innocent, chary of speech, free from desire and aversion, addicted to righteous modes of living, and controlled in their sense-activities."

Though in this enumeration more stress is laid on the ethical than on the intellectual qualities of the Guru, the latter are certainly of very great importance for the transmission of the traditional doctrine of the Vedanta. This alone is what conduces to the right direction of the disciple's spiritual training. For, false doctrines are apt to get intermingled with true ones, and thus the intellectual sources and resources on which every school relies for the logical concatenation and completeness of its own system get corrupted and therefore the practical realisation of the goal will be unduly retarded and delayed. Sri Sankaracharya says: "न चानुपदिष्टं पदार्थज्ञानं पुरुषार्थमिति शक्यं प्रतिपत्तुं" "Our knowledge of objects can not be such as to prove efficient for the gaining of our purposes unless it is properly taught us by one who knows." If this is true generally of the knowledge of objects in the material world, it is especially true of the attainment of knowledge regarding the supreme aim of life, *vis.*, the Atman which, when known, secures to us the final emancipation from the bondage of mundane and material existence. Hence Sri Sankaracharya insists on the importance of the knowledge which has been handed down in an undiluted form by the tradition of each school through a long line of teachers successively belonging to it, and emphatically condemns those who seek to obtain an independent knowledge of the truths of the Vedanta without any reference to the established tradition. He says :—"असंप्रदायवित्सर्वशास्त्रविदपि मूर्खवदेवोपेक्षणीयः" "Whatever their mastery of all other branches of knowledge, those who do not know the Sampradaya, *i.e.*, the traditional interpretation of the Veda, must be discarded in the same way as we discard all perverse and ignorant people." Also in his Bhashya on the Prasna-Upanishad, Sankara says:—"शृणु श्रुत्यर्थं हित्वा सर्वमोभमानं न स्वभिमानेन वर्षशतेनापि श्रुत्यर्थो ज्ञातुं शक्यते सर्वैः परिहृतं मन्यैः" "Give up all your egotistic fancies and listen to the true meaning of the Sruti. Independent effort, even if continued for a hundred years, can never disclose the true purport of the Sruti to those whose heads are filled with self-conceit and who foolishly assume that they have the capacity and learning to understand it themselves." These are times when almost every Indian man of leading in politics, literature, or science thinks it his mission to come forward with a new interpretation of the Vedas, the Gita, and other Hindu sacred books. The great Acharyas who have helped to preserve the integrity and solidarity of the Hindu race and its culture during the centuries that are past—centuries of

political dislocation and social deterioration—are regarded as of no account. Every influence which has helped to preserve us in the past and which is in consequence alive to-day is regarded as the cause of our degradation and downfall. On the other hand, every influence which has disappeared from the land unable to maintain itself against the forces of national preservation and vitality, and every influence which has come from outside and is doing its level best to produce social disquiet and dislocation is regarded with much favour. This goes entirely counter to the teaching of history. But it satisfies the maniacal and suicidal time-spirit now at work among a certain section of the educated community in India which has taken upon itself the task of political and social re-construction, calls itself the party of national reform and national service, and is prepared to proclaim itself as the fittest of all for counsel and co-operation with those who are responsible to God and man for the present and future of the society and the state in India. If the continuity and vitality of the national life is to be preserved, and if sensible progress along rational and national lines in accordance with the principle of *festina lente* is to be achieved while India never loses its consciousness of its own mission and destiny in the world, we must restore the institution of the Guru to its pristine position of beneficent vitality, and thereby help to produce a new race of men whom the continued practice of the rules of *Brahmacharyam* during an allotted minimum term of Shastraic discipline—say, 12 years—under the intelligent care and control of a Guru has endowed with the heroic temper which will never consent to a life of enslavement to the narrowing ideals or the merely personal forces which rule the passing hour without any regard to the ideals of the priests, prophets and princes who, in far-off times, laid the foundations and built up the undying fabric of Indian spirituality and Indian piety.

The Man-Guru whispers the sacred formula into the ear : The Divine-Guru breathes the spirit into the soul. Who can be another's Guru ? God alone is the Guru and Master of the Universe ; so he who thinks his spiritual guide (Guru) to be a mere man cannot derive any benefit from him.

" Gurus can be had by hundreds of thousands, but a good *chela* is very rare " is an ancient saying. It means that many are the persons who can give good advice, but they who follow it are few.

Sri Ramakrishna,

THE RELIGION OF WAR.

By

M. Krishnamacharya, B.A., L.T.

धर्म्यादि युद्धाच्छ्रेयोऽन्यत्
क्षत्रियस्य न विद्यते ॥

Than of Righteousness a war nothing more beneficial unto a Kshatriya can fall.—*Bhagavad-gita*.

Aught more apparently calamitous than a general appeal to arms it is hard to imagine. War has been at all times "the direful spring of woes un-numbered." In its causes and in its effects, it has ever been deplorable, appalling, brutish. Rank selfishness, not infrequently on both sides, necessarily at least on one side, inordinate ambition, aggressive greed—by whatever term we may describe the cause of conflict between one body of human beings and another—is not this but a modification, but a continuation in man of the wildest passions of brute nature?—the undue predominance of terrible *rajas*? And whenever such brute force dominates what are the consequences? What in countries at war with one another are the immediate effects? The spoliation of myriads of peaceful homes, the devastation of smiling plains, the destruction of splendid cities, the decimation of the greater part of the manhood of a whole generation, "the dogs of war let slip" on widowed wives and orphaned children—who can contemplate on these inevitable consequences of the wars of nations without pain, without a shock of grief, without a sense of shame at the boasted civilisation of the race?

Yet these are but superficial aspects of the problem. The causes of any war that the ordinary historian deals with, the effects of warfare that the average moralist deplures are both of the external world. But schemes of ambition, and policies of aggression ere yet they became open and manifest—if ever we could study their origin and growth in the minds of restless monarchs and statesmen—what huge volcanic potencies of human nature these would discover! Likewise the resulting carnage, so far as it is of the flesh, is but the most outward though concrete part of the scourge inflicted on peace and progress. But how long, how very long, even after the swords of those that remain are themselves sheathed whether in victory or in subjection, how long and how rancorously the passions continue to smoulder that had been enkindled in the

hearts not of the actual fighters alone but of millions of compatriots ! how fear and hate as national assets are transmitted to generations yet unborn !

From such far-reaching evils of war, it seems only natural, nay quite desirable that we should shrink with horror—especially those of us whose watchword is not material gain, but spiritual progress. Is it not almost our duty to turn resolutely away from earthly contests laden with such heavy woe ? To the true seeker after truth what are sceptre and crown themselves but gilded baubles ? And even if they hold forth any pleasures, what are they in the balance of the overwhelming pain and grief involved in the spectacle of the myriads “assembled on the field of battle, having renounced life and riches ?” Will not indeed any compassionate man led forth to fight and kill his fellowmen exclaim as did Arjuna of old, “Verily even if these on the other side overpowered by their greed and ambition fail to see the havoc they are going to make, what prevents me from withdrawing from such terrible sin ?” Or again, “though these were to kill me, I could not wish to kill them—nor even for the sovereignty of the three worlds—how much less for the sake of the earth ?”

Yet sapient as these sentiments seem there are circumstances where true wisdom often points the way in quite a different direction. Man's life in this world is so complex, varied and mysterious that no one straight demarkation can be laid between right and wrong, no single rule of universal application be drawn for smooth and steady progress towards the goal of existence. Thus the aversion to kill, or the desire to show mercy, apparently righteous, may in certain circumstances be simply due to cowardice, to weakness of heart or other defect ; while in the supposed circumstances the slaying of the body relentless as it may seem, may yet prove a blessing in disguise. For indeed

“Men may rise on stepping stones
Of their dead selves to higher things.”

In other words, we ought not to be misled by semblances. The world does not exist for the comfort and ease of any body—no, not even of the meek and righteous. That was the mistake that Arjuna made : instead of the sweet pleasure of living even humbly, if only peacefully, with his kinsmen, the terrible manslaughter which he and they had come forth to commit so overwhelmed Arjuna's soft heart that his frame shook, his bow slid from his hand. The trumpet voice of Incarnate Truth had to sound in Arjuna's ears. The magic hand of the Divine Charioteer had to

dispel the gloom and doubt that enveloped the mind of Dhananjaya. Then only the scales fell off the eyes of Partha; the truer, higher vision now dawned on him; then he stepped forth willing to perform the terrible duty of a Kshatriya, eager to kill, and ready, if so it should chance, to be killed. He stepped forth girt in the high conviction that neither to be, nor not to be on earth was to be his watchword—but to do, to do well and nobly what on him was incumbent to be done. He stepped forth convinced of the sacredness of the struggle of the higher against the lower in man—of the rare privilege of battling for righteousness.

For that indeed is the purpose of life to fight out and subdue the hydra-headed dragon of *Rajas* that sallies forth with its two-forked tongue of *kama* and *krodha*. Slowly as we grow in strength, steadily as we forge link after link of our armour of spirituality, so steadily and surely are we challenging the fattened monster of worldliness to single combat. We find that it is a formidable array in the midst of which we stand—of preceptors, parents, relatives and friends. A formidable array of forces that during ages have been slowly evolving, now gather on “the field of Kurukshetra,” some helping him others obstructing him in his attempt to gain self-mastery. These others are the powers of his lower nature, that had once been very useful to him, his old kith and kin that would not willingly relinquish their former hold on him. Their influence on him is indeed so great, his attachment to them so strong, that for a moment he will fain give up the struggle; and the petty philosophy of the senses confirms the desire. But the voice of his higher consciousness, like the charioteer’s goad, rouses him up and bids him long to reach the goal of his true nature, tells him that the struggle is inevitable: that his is indeed the rare privilege of a *Kshatriya*—the striver—onward—to battle against such odds.

For all have verily to pass through the four typical *varnas*, the four eternal castes, the four disciplinary schools of life. Each in the course of countless incarnations has to be born many, many times a *sudra*, a *vaishya*, a *kshatriya* ere he can become a *brahmana* in reality. Step by step from *dependence* on the activity of the *indriyas*, from delight in the *dearly-purchased* pleasures of the *manas*, by *struggling* against the temptations of our lower nature in the cause of Eterna’ *Dharma*, through self-control attaining to concentration and realisation of the fountain-source of all Life and Light and Love—man enters into the peace and silence that lie beyond all speech, beyond all thought. Wherefore it is the

privilege of the typical *kshatriya* to battle for righteousness : the *sudra* and the *vaisya* have to wait on, the contending forces have not yet in them gathered strength : the *brahmana* has fought and won, the conflict in him has subsided. But unto the *kshatriya*, unto him that *would* strive for the realisation of higher ideals, the conflict between "low wants and lofty will" is inevitable. Unto him nothing can fall more beneficial than "righteousness a war"; to fight it out is his highest privilege, his greatest good.

ACTION AND REACTION IN THE SPIRITUAL PLANE.

By

Prahlhal.

It is a law of Physics that every action has a reaction equal and opposite. A ball struck against a wall returns in the opposite direction with the original force of impact with which it is directed.

This law of action and re-action applies equally in every plane, whether physical, moral or spiritual. We have to see here how does this law work in the spiritual plane.

We come across instances of men complaining of utter failure in their attempts to live a high spiritual life. Men who have been striving hard in the field of spirituality and have even attained a state of mind promising brilliant success in future, have of a sudden met with disappointments, owing to either their having succumbed to temptations or to some other unforeseen circumstance. They may not actually connect this failure in the attainment of spiritual ideals, with the inner working of their minds, the impurities of thought, the outcome of reaction which invariably sets in in compliance with the law of action and re-action. The higher the flight of thought, the greater is the depth of the fall, the result of reaction, in the case of a man who talks only of spiritual ideals without himself actually realising them. A person holding commission from above to speak or write on such subjects, or sufficiently awakened spiritually, carrying theory into actual practice, is of course not subject to such reactions. It is said that profound words do not make a man holy and just. It is the life that is lived in conformity with the chosen ideal that maketh him spiritual. It is the saying of a wise man that the more a man knoweth, the better a man understandeth, so much the more severely he is judged unless his life be also more holy.

Now let us see what is it that produces this reaction, the sad cause of a man's failure in attaining the high standard of spirituality or morality to reach which he has been honestly striving.

Man is by his nature inclined to indulge in the thought of sense-pleasures once enjoyed by him, producing in him a habit of constantly thinking of pleasures only. He is, therefore, irresistibly led to seek the enjoyment of further pleasures or to continue indulging mentally in their thought, if he is in any way obstructed in their actual enjoyment, or if he is physically incapacitated. But he is apt to forget the pain experienced by him as the result of reaction which invariably follows in the wake of all enjoyments. If he remember the pain as well, he will suffer it no more.

Constant thought of sense-pleasures is more injurious and a great deal more ruinous not only to spiritual progress but to the enjoyment of a sound physical health also than their actual enjoyment. It is easier for a man to restrain himself from the actual enjoyment of a particular pleasure than to restrain the craving for enjoyments that always keeps awake impure thoughts once set in motion. The more one tries to curb the current of thought, the stronger becomes the force of the said current, and unless controlled with a heroic effort, there is every likelihood of the current strengthening in force each time a man fails in his endeavours to curb it. It may be that he is disquieted with remorse of conscience in having yielded to his passion, but that profits him nothing to the obtaining of the peace he seeks for.

Health depends not so much on the quality of food taken or on bodily exercises as on the nature of a man's internal condition. If the mental state of a man is tainted, it has a tremendous effect on his health. Purity of heart or freedom from anxiety is, therefore, a very essential element in producing a sound physical health. It is not possible to produce the purity of heart until the germ of desire lurking within it is killed by a habit of mental renunciation. It is said in the Gita :—

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते॥

“ Sense-pleasures fall off from an abstinent man (owing either to his physical incapacity to enjoy them or to his having recourse to asceticism), leaving behind a longing for them which is destroyed by Self-realisation only.”

A habit of constantly thinking of sense-pleasures has the effect of leaving their impressions on the mind, which become rather

indelible as a man persists in indulging in their thought, with the result that a strong attachment to them grows up, making him a slave of his desires. This attachment or longing as it is called, is the root of all evil ; and as long as a man is subject to it, it is very hard to destroy the germ of desire and to produce the state of mental renunciation. Strange enough this longing clings to a wise man also who knows full well its evil consequences, but who is unable to shake it off as said in the Gita :—

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

“ The smoke of the fire of unquenchable desire envelops the wisdom of a wise man even, although he knows that it is his constant enemy.”

Many a wise man honestly endeavouring to live a high spiritual life, have succumbed to this reaction and have ended their days in utter mental desolation and a state of spiritual wreckage ; and though as said by Sri Krishna, such a man who has been striving in right earnest for the attainment of high spiritual ideals, is able to attain the said ideals in a future birth, all his spiritual progress is retarded in the present life. Indeed, as said by Job, the life of man upon Earth is a warfare. The temptations to which a man is exposed, are no doubt sometimes very profitable to him, though they be troublesome and grievous, for by them he is humbled, purified and instructed, but it is very often that men are unable to withstand them successfully.

In order to curb the awakening of this longing, this constant thought of sense-pleasures, the remedy is, as said by a wise man, that the very thought of the fulfilment of desires should be withstood in the very beginning, for an after remedy comes often too late. “ For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight, and an evil impulse, and then consent. And so little by little, our wicked enemy getteth complete entrance, when he is not resisted in the beginning.” According to the Christian view, the Devil is the author of all evil, but the Hindus having no belief in a Satan, attribute all evil as well as all good to the past *Sanskaras* or seeds of bad and good actions done by a man in his previous births.

A man is never secure in this life, but as long as he lives, he shall always need spiritual armour, for he ever dwelleth among enemies and is assailed from every side. If he, therefore, does not

defend himself on every side with the shield of the practice of a thorough mental renunciation, he will ever be in danger of being wounded.

The best remedy, however, is either to drive away impure thoughts by a constant remembrance of God and by singing His praises or by losing oneself entirely in His love when other thoughts are thus entirely excluded. This is the way for the devotees of God, while the way for *Juaninus* is a recourse to austerities leading to the cleansing of the heart of all impurities.*

THE SOUL'S SOJOURN.

PROLOGUE.

Om, Om, Om, Hrim !
 All glory to the Eternal One,
 The All-supreme !
 That dwells beyond the dizziest zone
 Of soaring thought's incessant strife
 To scale each height unknown ;
 Beyond all throb of Cosmic life :
 Beyond sense-vigil, and the dream
 Of the fleeting mind ;
 Beyond Intuition's slumber deep :—
 Beyond, beyond, all this, That dwells Alone,
 And in ever-wakeful sleep
 On fulness of Self reclined,
 The joy of Self doth find !

2

What vain attempt for it to span
 With rule of foot the boundless sky,
 More vain for mortal mind of man
 To scan What ne'er was born, What ne'er will die !
 With epithets frail to seek to fit
 What is nor he, nor she, nor it ;

* During such periods of mental reaction or spiritual depression, the best immediate means that one can adopt to save himself from falling a prey to the onrush of the lower tendencies, is to repair immediately to some elevating associations of godly men. When such an association is not available, the next best thing one can do, is to keep his mind fully engaged in some kind of active physical work, let it be in the way of doing loving services to others, till the fit of reaction is over. To some, the mental analysis of the inner tendencies becomes helpful—chanting loudly names of God may be helpful to some again. But it is not safe in that period, to remain alone with one's self.—Ed

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Nor father, mother, or child—but All ;
 Nor doer, nor aught done,
 Nor rest, nor motion, rise or fall,
 Unnameable as great or small,
 Untraceable as far or nigh,
 But abides Alone,
 Nor thought, nor thinker, but the One
 Ensouled in the Pranava's full-voiced hum
 Of bodiless harmony,
 The cause uncaused of all, the changeless Brahman'.

3

The One appeared as twain
 The twain as holy Three,
 That as one did remain
 Till Time and Substance came to be—
 The primal twins
 Girt in their Parent's might and intertwin'd,
 Mantling all worlds projected since
 From the Maker's golden womb, the Omniscient Mind,
 Whose Thought leaped forth supreme,
 Filling the void of sleep that erst had lain
 Dense, massive, tideless, shoreless, deep as death,
 With His creative dream ;
 Whose Will the adamant chain
 Of cause and effect, with His own breath
 Enlivened, that the stream
 Of Cosmic Life and Light may flow
 From orb to orb, from sphere to sphere
 Through countless curves obscure or clear
 Unbroken, down to forms most crude, and low,
 Thick-coated, their latent Ray completely hiding,
 That thence He may, evolving slow,
 To His own sovereign law abiding
 Transcend the bonds of Space and Time,
 And unmasking show His deathless glow,
 His native radiance, stainless, and sublime.

4

And all the wondrous tale and strange
 Of shape on shape that followed fast
 Ere into being man could come ;—
 And all the almost endless change
 Through which his onward course be cast
 Ere reacheth he his home !—

What theme more fruitful or sublime be thought,
 Yet what with more of doubts obscure be fraught ?
 More deeply human, more in truth divine,
 More old and quaint, more new, momentous, tense ?
 But past all reach of sounding lead and line,
 Beyond all range of speculum and lens ?
 And yet what man but fain would know
 This ever-new mystery of life ?
 Whence of the present all this storm and strife ?
 And whither, oh whither, whither do we go ?

Who knows the secret ? Who will say ?
 The answer may we gather where ?
 Comes Science triumphant claiming sway
 O'er earth, and water, fire, and air,
 And with his flaming eye
 Bidding the darkness of the vanquished night
 To farthest caverns fly,
 Bidding old faiths and systems wither and blight !—
 But what avails his might !
 The struggling human boat
 On the stormy world afloat
 Can Science—enlargéd eye and ear
 To its haven of safety steer ?
 Can Science—perfected hand
 With his inventing wand
 Unto Existence add one grain of sand ?
 Or wrest for a moment the fleeting breath
 From the grapple of resistless Death !
 Or on the thirsting flower
 Command one gentle shower ?
 Alas ! presumptuous pride,
 That would not serve but fain would guide !
 Grind, grind, thy wheels : One morsel more
 Thou canst not add to Nature's store :
 Thou canst but whet the edge of human strife,
 And sow broadcast the sorrows of sense-life !

6

Come, Goddess of Wisdom, Mother divine,
 Robed in the Holy Word,
 Consort of Creation's Lord,
 Beaming with boundless grace benign !

Sit in the lotus of my heart,
 Bid thence all dross depart,
 And, Mother, of my mind a *vina* make.
 And strike thereon the notes that will awake
 The sleeping Potencies of Soul,
 And through my voice let the music roll ;
 And as the sweet strains swell and rise,
 Cast, Mother, *all* carnal scales from off mine eyes,
 And lay before my vision bare
 The realms where peace and joy unbroken reign
 Unmixt with lowly want and care ;
 And teach me, Mother, to trace the golden chain
 That links all lives below,
 And what my eyes behold
 Oh, teach my tongue to unfold !
 For who but the poet whose soul's aglow
 With Thy holy breath, upon whose ears
 Thy voice hath fallen, may dare to paint
 Truth's bodiless form, or e'er so faint
 Echo the music of the spheres ?

M. K.

ECHOES OF THE TEACHINGS OF SWAMI VIVEKANANDA.

BY

Dr. M. C. Nanjunda Rao.

III

It was a lovely moonlit night at Mr. Bhattacharya's on the Beach side ; the Swamiji was just then in the best of his moods. His face was literally shining as if subdued rays of light proceeded from his beaming countenance and made a halo round him. He was singing just a little before that soul stirring song—" *तेरि गति लखि न पडे* "—which was freely translated by himself as : " Oh Lord thy ways are inscrutable." It was a great song of complete self-surrender and submission to the will of the Divine Mother. With rapture he translated sentence after sentence of the song and the whole party that had assembled in that memorable evening, were kept spell-bound till he finished his singing. There was a lull and the silence that continued after Swamiji stopped his singing was awe-inspiring and it was only broken when Swamiji again opened his mouth and began to explain how at times a power or spiritual

influence took possession of him and how he felt as if transformed from within and was able to mould the lives of any one that would come in contact with him, and how he felt that energy flowing through every part of his body to the surrounding objects and influencing them. If any one at that time was touched by the Swamiji he would experience *Samadhi* and understand its mysteries, and would then give up the attachment to the world more quickly than thousand years of *Sadhana*. As he just finished talking, one of the audience, the late Mr. P. Singaravelu Mudaliar, then Professor of Physics in the Madras Christian College,—known later as ‘Kidi’, a pet name given by Swamiji—a great soul who was an embodiment of sincerity and who always translated his convictions into actions without fear of the consequences that may result therefrom—suddenly rushed to the Swami and caught hold of his feet and the Swamiji laid his hands upon him and blessed him, and said, “Oh, what have you done ? why have you taken this rash step ! Whatever the consequences but you cannot avoid them.” Just then, we all marked on the face of Mr. Singaravelu a look of supreme contentment, and what he felt exactly at the time no one knows as he could not be coaxed to give expression to it, but this much was evident that from that day, he was a different man : He renounced the world, his wife and children and all, gave up his professorship and began to work for the cause of Swamiji alone. Those who knew him, can very well remember, how till to the very end he lived as a Sannyasin spending hours and hours in various *Sadhana* and meditation. Swamiji, soon after he touched Singaravelu and blessed him, suddenly cooled down, so to speak, and began to talk and joke in a lighter vein and looked his former self again.

On another occasion when the talk turned upon that evening’s incident and the influence it had upon the life of ‘Kidi,’ he explained that everything was the result of Grace of God and it was wonderful how that Grace took hold of a person unawares and transformed him altogether and gave him all powers or Siddhis such as thought-reading, getting into *Samadhi* and making others get into *Samadhi*, reading of one’s own past births and healing the sick by touch, and so on. “Whosoever,” he further added, “will practice unbroken *Brahmacharya* for twelve years and meditate on God in solitude will certainly render himself fit for such inflow of God’s Grace, and this is not impossible.” Afterwards Swamiji was asked if he had any knowledge of persons who possessed such powers or seen any exhibitions of the same, and he then recounted what he saw performed by a respectable Brahmin

while at Hyderabad. It so happened that when he paid a visit to Hyderabad he was told that there was a Brahmin who could produce numbers of things, from where nobody knew. Swamiji went to see the Brahmin and found him suffering from fever. As soon as the Brahmin saw Swamiji he prostrated before him and begged him to place his hands on him that his fever might leave him. Swamiji did as desired and he became actually well. The next day he went over to the place where Swamiji was staying to show him his feats. There were a number of other gentlemen present at the time, one of whom was a friend of mine, who corroborated everything Swamiji had said. The Brahmin first stripped himself naked leaving only his *Kowpinam*. Swamiji had a white blanket and he begged Swamiji for it. He then wrapped himself with the blanket and sat in a corner. All these gentlemen were looking at him. He said suddenly "Gentlemen, write down whatever you want" and they wrote down accordingly the names of fruits that never grew in that country, such as, bunches of grapes, oranges, and so on; and one gentleman, that friend of mine, wrote down cooked *Kesari* rice. And what was their surprise when the Brahmin brought out from underneath the blanket, bushels of grapes, oranges and other fruits and on the top of all hot steaming *Kesari bhath*. He asked all to eat them but Swamiji objected saying that it was all hypnotism, but the man himself ate some and made all others eat. "Finally," said Swamiji, "he ended by producing a quantity of freshly cut roses. Each flower was perfect with dew drops on the petals and not one crushed, and not one injured and what a lot of them."

Then there was another set of phenomena which affected the higher nature of man and the Swamiji gave the instance of the thief who went to the cave of "Pavhari Baba," the saint of Ghazipur, to rob him. The thief entered his hermitage, but on seeing the saint awake he dropped the few utensils he had taken and was bolting away. But the saint gathered the things and ran after the thief and overtaking him the saint fell upon his knees and with tears in his eyes begged the thief's pardon for having disturbed him by intruding and insisted on his accepting the stolen goods saying "they are yours, they are yours. Your need is greater than mine." But what was the effect? When Swamiji went to Hrishikesh, he met a great Sadhu in a small *asrama* and during the course of the conversation he elicited the fact that that Sadhu was the thief who had come under the influence of the great saint of Ghazipur, under those peculiar circumstances and renounced the world that very moment.

Swamiji ended his discourse by saying "You see that as St. Paul says there are what are called the *Graces of the Spirit* and the *powers of the Spirit*. The powers of the spirit can be attained by even persons who without being highly spiritual, practise mental concentration ; but what counts for spirituality and attainment of Salvation or *Mukthi* are the Graces of the Spirit which while unconsciously possessing these powers make light of them and the graces of the spirit manifest themselves as Love, Light and Bliss."

In this connection, it would be interesting to quote from his Biography, a piece of advice which Swamiji condescended out of pity to give to a learned Theosophist who besieged Swamiji with all sorts of queries asking him whether he had been in the Himalayas and whether he had met there any Mahatmas who possessed all sorts of incredible powers, who left their physical bodies in Thibet and appeared to persons in Madras and so on. 'The Swamiji regarded the man with much interest and seeing that he had a great heart but was entangled in this pseudo-mysticism because of his credulous nature, he gave him a bit of his mind and effectively diverted him from his distorted notions of what constituted spirituality. Swamiji spoke with great vehemence of feeling, and said to him, "My man, you seem rather intelligent. With your learning and enlightenment how could you unhesitatingly swallow all those wild fantastic tales? It befits a person of your type to exercise your own discrimination. Spirituality has nothing to do with the display of psychical powers which, when analysed, show that the man who performs them is the slave of desire and the most egotistical of egotists. Spirituality involves the acquisition of that true power, which is character. It is the vanquishing of passion and the rooting out of desire. All the chasing after psychical illusions, which means nothing in the solution of the great problems of our life, is a terrible wasting of energy, the most intense form of selfishness, and leads to degeneracy of mind and physical conditions. It is this nonsense which is demoralising our nation. Turn your attention to the realities of life about you. What we need now is practical common sense, a public spirit and a philosophy and religion which will make us men, which will make us stand on our own feet. We want a religion which will give us faith in ourselves, a rational self-respect, and the power to feed and educate the poor and relieve the misery around us. What will you do with a Mahatma residing somewhere in the Himalayas and appearing before you from the sky, when the people around you are dying of starvation and the millions are degenerating for want of education? Nonsense! if

you want to find God, serve man ! If you want to acquire power, serve your brother-men." The gentleman on hearing this was overcome by emotion, and understood the righteousness of the Swami's attitude. He assured him that he would thenceforth follow his valuable precepts. Indeed, the Swami had little patience with men who debauched their manhood in mystery-mongering, effeminating themselves and wasting their energy, which should have been employed in the development of the highest powers of the soul.'

A AIR-CRAFT IN ANCIENT INDIA.

Prince Bodhiraja lived about 2,500 years ago in a certain part of Jambudvīpa (India). He was very rich and desired to build for himself a Palace, the like of which never existed, and which should remain the wonder and admiration of succeeding generations. A skilful architect undertook its construction, and a magnificent edifice soon arose. It was named "Kokanada" from its resemblance to a lotus. But a wicked idea came to the Prince's mind that the architect should be put to death on the completion of the work, so as to prevent his building other palaces like it for other Princes. The Prince communicated this dark design to his friend and associate Sangikaputra, who, however, secretly informed the unsuspecting and innocent architect of his impending fate.

Before the next visit of the Prince to inspect the progress of the building, the architect planned a mode of escape for himself, which the wicked Prince little suspected. The architect asked the prince for certain kinds of light dry timber to give the finishing touches which alone now remained to be done to make the new palace, the most magnificent building on earth. On the prince supplying these, the architect dismissed all the workmen and assistants on the pretence of having no more work for them, and himself attended to this extremely delicate and artistic work.

The approaches to "Kokanada" were strictly guarded by order of the Prince, both that the architect might not be disturbed in his work, and also that he might not make good his escape. The only privileged person to enter the prohibited building was the architect's wife who brought him his food day and night.

In the seclusion of the palace, the ingenious workman instead of attending to the completion of the building, devoted himself to making a flying machine with the materials placed at his disposal by the prince, and in a few days his machine was completed. In the mean time, he instructed his wife whom he had taken into his confidence to convert all his property into gold and silver; and one day, when everything was ready for his departure he took his wife and children into the flying machine he had constructed, and rising with it into air, made a circuit of the city and then, as the prince and his court were gazing on in dumb surprise, sailed away, in the direction of the Himalayas, at the foot of which he alighted and built a city which he ruled under the title of "Kasthavahana," in allusion to his wooden flying machine.—*Ceylonese*.

न तत्र चक्षुर्गच्छति न वाग् गच्छति नो मनो

न विद्यो न विजानीमो यथैतदनुशिष्यात् ।

अन्यदेव तद्विदितादथो अविदितादधि

इति शुश्रुम पूर्वेषां ये नस्तस्माच्चक्षिरे ॥ ३ ॥

तत्र there चक्षुः eye न not गच्छति goes, न वाक् nor speech, नो मनः nor mind. (तत् that) न विद्यः (we) know not; यथा how एतत् this अनुशिष्यात् instruct (तत् अपि that also) न not विजानीमः (we) know. तत् that विदितात् from the known अन्यत् different एव verily, अथ also अविदितात् to unknown अधि superior, पूर्वेषां from the ancients इति thus शुश्रुम (we) have heard ये who नः to us तत् that तस्माच्चक्षिरे explained.

There goes neither the eye, nor speech, nor mind ; we know It not ; nor do we see how to teach one about It. Different It is from all that are known, and is beyond the unknown as well,—thus we have heard from the ancient seers who explained That to us.

[The eye cannot go there, etc.,—The Atman being the very consciousness itself that animates the mind and the senses, can never be cognised by the mind as something different from the cogniser, nor It can be perceived by the senses.

We know it not—Knowledge is possible where there are the two things, the knower and the known—the subject and the object ; the Atman being the knower, the subject itself, It cannot become the known, the object, at the same time. So knowledge of the Atman is impossible in the ordinary sense of the word, but one can have intuitive cognisance of its being, what we call *Aparokshanubhuti*.

Beyond the unknown—There are two states of existence of this objective world,—the causal or unmanifested state and the gross or manifested state. Of these we can sense only the manifested state ; the unmanifested or causal state cannot be perceived by us, so in some of the Indian Philosophies that causal state of creation is often denoted as *unknown*. The Atman is beyond that causal state of matter also. In Vedanta that causal matter is identified with Avidya or cosmic-nescience. Or, it may simply

mean that the Atman being the knower itself is distinct from all the known and unknown objects.

Nor do we see how to teach—To explain an object means to classify it by its connotation, and also to show the relation it bears to other objects by its inherent qualities or functions. So an object must have attributes (generic as well as specific) to admit of an explanation. The Atman having no attribute, is unclassifiable and can never be explained or instructed like the objects of sense perception. The above passage signifies the extreme subtlety and ineffability of the Atman and the utter incapacity of the senses to comprehend it.]

यद्वाचानभ्युदितं येन वागभ्युद्यते ।

त्देव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

यद् what वाचा by words अनभ्युदितं unexpressed येन by which वाक् speech अभ्युद्यते is expressed, तत् that एव alone त्वं thou ब्रह्म Brahman विद्धि know, यद् what इदं this (लोकः people) उपासते worship, इदं this न not.

What no speech can express, but what expresses speech, know that alone as Brahman and not this which people here worship. 52424

[*Note*—In this and subsequent four stanzas, *Sruti* tries to indicate the real nature of Brahman by an indirect method since any direct method is ineffectual for the purpose, as told in the preceding *mantram*. Here the import of the *Sruti* is that Brahman is the Soul or Atman of all embodied beings, and so It is the real cognizer in the cognizing mind, and is also the only perceiver in all the perceiving senses. It is the light of consciousness that kindles the mind and the senses and enables them to perform their respective functions, and is not the resultant of the organic life as the materialist thinks.

Not this which people here worship.—In the *Jajnas*, generally such gods as Indra, Varuna, Mitra, etc., are worshipped, and the ordinary ignorant mind often mistakes them for the Highest, Brahman. So the *Suti* is asserting here that these gods that the followers of *Karma Marga* generally worship are not Brahman, the greatest, because they are only partial manifestations of that Absolute Intelligence, moreover they are conceived, for the very same reason

perhaps, as entities separate from the worshipper, residing far away in some ultra-cosmic regions. Such worship only deepens our ignorance by emphasising the duality of existence. But Brahman is the Absolute Intelligence, the *synthesis* of consciousness ; so It is in us,—It is our very being. “It should be sought in the shrine of our heart.” The true worship of Brahman consists in the realisation of Its absolute nature, beyond all manifestations of ‘name’ and ‘form,’ which can be done only by transcending both the senses and mind, *i.e.*, in the super-conscious state. The word इदम् (in नेदम् of the text) is generally used in a technical sense in the Vedānta Philosophy to denote some *entity with ‘name’ and ‘form,’ i.e.*, object of perception, in contradistinction to तत् ‘That’—the Transcendental. Brahman has no ‘name’ and ‘form ;’ It is the transcendental Soul itself of the perceiver (or the worshipper) ; so It can never be इदम्—‘this.’

Know that as Brahman.—Here is the clear indication that Atman or the Soul of beings is Brahman Itself. The literal meaning of ‘Brahman’ is ‘the biggest,’ ‘the all-pervasive.’]

यन्मनसा न मनुते येनाहुर्मनो मतम् ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदृष्टपासते ॥ ५ ॥

(जनः People) मनसा with mind यत् what न मनुते cannot comprehend येन by whom मनः the mind मतं is comprehended (ब्रह्मविदः the sages) आहुः say.

What none can comprehend with the mind, but by which, the sages say, the mind is comprehended, know that alone as Brahman and not this they worship here.

[*By which the mind is comprehended.*—Mind comprehends the world and the soul comprehends the mind : Mind receives all the images of objects from the senses, and carries them to the soul, as it were, and when the soul cognises them, then alone the *comprehension* of objects becomes complete. Or, it may simply mean that the power of comprehension of the mind is derived from the Atman or Brahman Itself, as in the second *Mantram* It has been designated as ‘the mind of the mind.’ Here ‘mind’ is taken not in the sense of *Manas* only, but the entire *Antahkarana* or the mind-stuff.]

यच्चक्षुषा न पश्यति येन चक्षूषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

(लोकः man) यत् what चक्षुषा with the eye न पश्यति sees not, येन by whom चक्षूषि eyes पश्यति sees.

What none can see with the eyes, but by which one sees the function of the eyes, know that alone as the Brahman and not this they worship here.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

(लोकः man) यत् what श्रोत्रेण with the ear न शृणोति hears not, येन by which इदं this श्रोत्रं the hearing श्रुतम् becomes audible (i.e. is perceived).

What none can hear by the ears, but by which the hearing is perceived,—know that alone as Brahman and not this they worship here.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

यत् what (लोकः man) प्राणेन with breath न प्राणिति cannot breathe (or smell), येन by which प्राणः the breath प्रणीयते is directed.

What none can breathe with breath but by which the breath is directed know that alone as Brahman and not this they worship here.

[Prana.—Here it may also mean the sense of smell. In that case, the translation would be : What one smells not by the smell, but by which the smell is directed towards its objects, know that etc. In the last five *Mantrams*, the preceptor is giving direct answers to the questions raised by the disciple in the first.]

The End of the First Part.

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

VOL. I.]

DECEMBER, 1914.

[No. 8.

IN ACTION IN ACTION.

*(Unpublished notes of Class Talks by Swami Vivekananda
from the "Message of the East.")*

This world is not for cowards. Do not try to fly. Look not for success or failure. Join yourself to the perfectly unselfish will and work on. Know that the mind which is born to succeed joins itself to a determined will and perseveres. You have the right to work, but do not become so degenerate as to look for results. Work incessantly, but see something behind the work. Even good deeds can bind a man in great bondage. Therefore be not bound by good deeds or by desire for name and fame. Those who know this secret pass beyond this round of birth and death and become immortal.

The ordinary *Sannyasin* (one who has renounced) gives up the world, goes out and thinks of God. The real *Sannyasin* lives in the world, but is not of it. Those who deny themselves, live in the forest and chew the cud of unsatisfied desires, are not true renouncers. Live in the midst of the battle of life. Anyone can keep calm in a cave or when asleep. Stand in the whirl and madness of action and reach the Centre. If you have found the Centre, you cannot be moved.

VAIRAGYA AND PROGRESS.

BY

Professor K. Sundararama Iyer M.A.

The topic of Vairagya is so important in the Vedanta that no apology is needed for discussing it once more, and apart from its place among the preliminaries which the Guru has to demand in the disciple who seeks spiritual illumination and peace. Vairagya (or *Nivritti*) may be defined as the limitation of wants and of the efforts to satisfy them, or as the practice of self-denial and self-control in accordance with the precepts of the Veda and as the means to self-realisation and god-realisation. Vairagya is contrasted with the strenuous life of desire and the ceaseless activities which are accepted as the conditions of modern progress. The constant multiplication of wants and the constant effort to satisfy them are the determining features of what is known as modern civilisation and progress. Hence the idea of Vairagya is the exact antipodes of that of progress, and all who are engaged in the effort to influence India's present conditions and future destiny have clearly to understand the true import of Vairagya and its influence on the Indian races and people.

The idea of progress as contrasted with order is not unknown to Indian literature. To Professor M. Rangacharya is due the credit of bringing this fact to notice in one of his essays in a volume on "Indian Progress." Yoga is contrasted with *Kshema* in the same way as progress is contrasted with order. Life implies change and movement,—ceaseless, but slow and measured. Progress is betterment,—change towards what is better and higher. Order, on the other hand, is the preservation of what is good. Sankaracharya defines Yoga and *Kshema* respectively as follows in his Bhashya on the Gita, IX. 22,—“अप्राप्तस्य प्रापणम्” and “तद्रक्षणम्”, “the acquisition of what is not on hand” and “the preservation of it (what has been acquired).” Though here the point of view of the individual and perhaps also of the family seems to have been prominent, there is nothing to prevent us from including the state, as it is one of the chief agencies in securing and expanding the welfare of the individual and the family. The state is also included in the Niti-Sastra of Kamandaki where we find laid down such propositions as “प्रजां संरक्षयति नृपः सा वर्धयति पार्थिवम्” “The King protects his subjects, and they contribute to the progress of the King,” and “वर्धनाद्रक्षणम् श्रेयः” “the preservation of order is more

important than the progress in acquiring resources." Here progress is included among the proper aims of state policy. Still the idea of Dharma (or activity which has the sanction of the Shastras) as something eternal and unchanging is the determining idea in Hindu ethics, and therefore the individual is always made conscious that the limitation of wants, and not their multiplication, is to be the goal of life. As Swami Vivekananda has said, "In the West, they are trying to solve the problem how much a man can possess, and we are trying here to solve the problem on how little a man can live. This struggle and this difference has to go on still for some centuries. But if history has any truth in it, and if prognostications ever prove true, it must be that those who train themselves to live on the least supply of things and to control themselves well, will in the end gain the battle and that those who run after enjoyment and luxury, however vigorous they may seem for the moment, will have to die and become annihilated." Darwin lays down the Gospel of Evolution in ten words, "Marry, multiply, let the strongest live and the weakest die." This is what Huxley calls the *gladiatorial* theory of life. Competition and combat (काम and क्रोध) are inseparable from the ideal of the strenuous life inculcated on all; freedom is the aim of all social and political activity; the statesman and the general are regarded as the highest attainable types of human excellence. All Western Societies have adopted these ideals and principles; and hence we find in all of them the instability and disturbance arising from the striving for perpetual increase of territory, population and wealth, and the never-ending, still-beginning, organisation of force,—National and Imperial. Hence also we find therein the perpetual conflict between capital and labour, the existence side by side of gigantic fortunes and the most galling destitution, the growing competition of women with men in various employments, the growing unwillingness of women to undertake the responsibilities of marriage and the burdens of maternity, and the imperative necessity of maintaining each nation armed and ready for war even in peace. All these and many other evils have followed in the wake of the policy of holding up the ideals of the strenuous life and of progress before the world and crying down as signs of selfishness and weakness the Indian ideals of *Nivritti* and *Vairagya* (i.e., resignation, moderation and contentment),—ideals based on the recognition that the truths and laws of the Veda when duly practised under the guidance of an enlightened Guru lead to the knowledge of the Innermost Bliss of Love (*Atman*) and the realisation of the life of bliss in the higher worlds of Brahma, Vishnu and Siva. The Indian Community, on the other hand, which has, from time immemorial,

practised these ideals of Vairagya and Nivritti is still strong in the strength of its spirituality and passivity and has shown that it can easily make the adjustments needed to suit itself to the conditions forced on it by its contact with those whom the late Sir Fitzjames Stephen once called "the representatives of a belligerent civilisation". It is these features of Indian Society that Swami Vivekananda had in view when he said that "India is the land to which all souls must come wending their way Godward," and "India's gift to the world is the light spiritual." We must also never forget the Swami's warning that "the Mission is given to us to conserve, to preserve, to accumulate, as it were, into a dynamo all the spiritual energy of our race and to pour forth that concentrated energy as a deluge on the world when circumstances are propitious." That India's philosophy, religion and spirituality influenced the civilisations of the past both in the West and in the East is a fact now accepted as well established. The times are again propitious for the spread of their beneficent influences. The late eminent British reformer and journalist—W. T. Stead—expressed the hope that "the materialism which dominates the Western world may some day have its corrective in the purified spiritual philosophy which has its home in India". A distinguished writer in the *Quarterly Review* for July 1902 also expressed the hope that "the deep level thought of the Indian sages may do much to spiritualise the too material life of Europeans." Finally, no less a man than the late philosopher, Herbert Spencer, has said:—"No such nature as that which has filled Europe with millions of armed men, here eager for conquest, there for revenge,—no such nature as that which prompts the nations called Christian to vie with one another in filibustering expeditions all over the world regardless of the claims of aborigines, while their tens of thousands of the Missionaries of the religion of love look on approvingly—no such nature as that which, in dealing with weaker races, goes beyond the primitive rule of life for life, and for one life takes many lives,—no such nature, I say, can, by any device, be framed into a harmonious community." This view has been confirmed by the condition into which Europe has drifted since Spencer gave it utterance. The anti-religious developments of empiricism, sensationalism, intellectualism, positivism, materialism, evolutionism, humanism, pragmatism, etc., the glorification of science and its achievements alone as progress, and the preaching of what is called strenuous life combined with the crying down of whatever promotes sweetness, simplicity and serenity have led to the fierce war now raging in Europe and

converted men who have hitherto been boasting of their superior civilisation and morality into "atrocious devils" and "savages worse than Zulus." The Germans have rendered themselves notorious for all time by their savagery and inhuman outrages of all kinds. Herbert Spencer declared in prophetic tones :—"From war has been gained all that it had to give." "That social evolution which had to be achieved through the conflicts of societies with one another has already been achieved, and no further benefits are to be looked for. Only further evils are to be looked for from the continuance of militancy in civilised nations." The present war has amply fulfilled this prediction. But the evils of to-day are not confined to those that spring from the rampant militarism and the "armed peace" of Europe. Modern political philosophy has pointed out of the proletariat in the modern state that "it is essential to the safety and maintenance of the state, but that it is constantly threatening its very existence," that "Atheism and Communism have found a fruitful soil in the lower strata of the fourth estate, and that in most large towns, and even in some parts of the country the rank weeds threaten to choke the nobler growths of the past," and that "the general ferment tends to an aimless war of every man against his neighbour." All these evils and others in Western Society are the direct outcome of the prevailing ideal of progress and the consequent general tendency to bolster up the sentiment of nationality and the national Empires based on the working of national sentiment and the organisation of national strength and resources. The ideal of progress, therefore, must be replaced by the ideal of Vairagya and by the love of God as the basis of that ideal.

In this connection it may be well to refer to an interview of the late Brahmo Missionary, P. C. Mozoomdar, with Sri Ramakrishna. The former said,—“Sir, the national characteristics of the English people may be summed up by one word, *viz.*, the worship of what you call *Kanchana* (gold). I must say, however, there are a few honourable exceptions. As a general rule, *Rajas* or worldly activity is the one thing everywhere. Much the same thing is observable in America.” To this Sri Ramakrishna replied :—"The attachment to work which you say is the chief characteristic of the English and American people marks all human communities. But remember it is a mark of the earliest stage of life. Work for the sake of one's own worldly good—riches, honour, fame—is degrading. Worldly activity (*rajas*) will only bring on increasing ignorance (*tamas*). It will make you forgetful of God, and attached to woman and gold (*Kamini* and

Kanchana). Therefore the attachment to work that is observable in England and America—an attachment leading to spiritual degradation—is to be condemned.” Then Sri Ramakrishna proceeded to give his own message to the world in one of the sublimest passages ever conceived by a human mind. It is nothing but the ancient message of the Rishis, the eternal message of the Sruti and Smriti, redelivered to us by Sri Ramakrishna and proclaimed all over the world by his chosen disciple and messenger, Sri Swami Vivekananda.

Sri Ramakrishna said :—“ You cannot get rid of work, because nature will lead you on to it. That being so, let all work be done as it ought to be. If work be done unattached, it will lead to God. Work so done is a means to the end, and God is the end. To work without any attachment is to work without the expectation of any reward or fear of any punishment in this world or the next. Work without attachment, however, is exceedingly difficult, especially in this age. The fact is, one must have true knowledge (*jnana*) or love of God (*bhakti*). It is possible for the ideal man alone to live a life of work without attachment. Others get easily attached more or less to things of this world, and they know it not. Hence it is our bounden duty as imperfect men to find out if possible the shortest path that leads to God, the end of our life. Let us do the duty that is nearest us. Let us bring down our work to a minimum by earnest prayer (*bhakti*) and self-surrender. Thus, on account of the difficulty of work without attachment in this age, communion (*yoga*) by prayer, devotion and love—by the practice of Narada’s *bhakti-yoga*—has been enjoined as better adapted to this age than the communion by work or communion by the path of knowledge. Communion (*yoga*) by the love of God will enable us to see God with far less difficulty than any other kind of communion.” Sri Ramakrishna continued :—“ In the first place, this love of God reduces the quantity of one’s work by fixing one’s mind on one’s own ideal, *i.e.*, God. Secondly, it helps one to work unattached. One cannot love the Lord and at the same time love riches, or pleasure, or fame, or power.” “ Do not regard work as the be-all and end-all, the ideal of human existence. Pray for *bhakti*, devotion to God. Suppose you are fortunate to see God. Then, what would you pray for ? Would you pray for dispensaries and hospitals, tanks and wells, roads and serais ? No, no, these are realities to us so long as we do not see God. But once placed face to face with the vision divine, we see them as they are,—transitory things no better than dreams.”

It is this sense of the transitoriness of all enjoyments, whether in this or in other worlds, that has brought on them the condemnation of all our spiritual authorities and guides. No permanence can attach to them, and so they can only bring sorrow and disappointment when we have to abandon them as we must some time or other. It is only the realisation of the supreme form of the Lord of the universe that can confer on us the highest, the completest, and most enduring bliss of all,—unchanging and undecaying. Hence the blessed Bhagavan teaches us as follows in the Gita, VIII. 15, 16 :—

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
 नाऽऽप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥
 आब्रह्मभुवनाहोकाः पुनरावर्तिनोऽर्जुन ।
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

“ The Mahatmas who have reached the highest perfection (*Moksha*), having attained to Me, have no more births which are the abodes of misery and are impermanent. All worlds, Arjuna, up to the world of Brahma lead to further births ; but, Son of Kunti, for those who attain to Me, there is no further birth.”

Hence Vairagya, in its early stages, is setting little store by the goods of this and other worlds, and the setting much store by whatever leads to the vision of the Divine. The well-known story of Nachiketas in the Katha-Upanishad records a conspicuous instance of renunciation so complete and sincere as to secure at once the knowledge of the Atman.

In Patanjali's *Yoga-Darsana*, Vairagya is stated to be of two kinds, —lower (*apara*) and higher (*para*). The lower Vairagya is defined in *Yoga-Sutras* (I. 15) as follows :—“*इष्टानुश्रविकविषय-वितृष्णस्य वशीकारसंज्ञा वैराग्यम्*” “ the feeling of self-control experienced by one who is free from all desire for sensuous and Vedic (super-sensuous) enjoyments. ” The latter (or higher) Vairagya is defined as “*तत्परं पुरुषस्यातेरुण्यवैतृष्ण्यम्*” “ Higher than that, the indifference to all Gunas (qualities) through the gaining of the knowledge of the Purusha or soul.” While the lower Vairagya consists in resisting the grosser objects of enjoyment in this and in other worlds, the higher (or Paravairagya) consists in resisting the finer material enjoyments arising from the primordial and undifferentiated forms of matter known as the Three Gunas. Writing about this

higher form of Vairagya, Vyasa—the commentator on the Yoga Sutras says :—“ ज्ञानस्यैव पराकाष्ठा वैराग्यम् । एतस्यैव हि नान्तरीयकं कैवल्यम् ” “ Vairagya (the higher one) is the highest limit of the (discriminative) knowledge (of the soul as distinguished from matter). It is not different from *Kaivalya* (the state of absolute freedom or mukti).” This higher form of Vairagya (or paravairagya) is indistinguishable from, or leads to, the state in which the soul is *altogether* free from the perception of matter and is seen in itself and by itself. The lower Vairagya only leads to the knowledge of the soul as distinct from matter and its manifestations or forms, even while both continue to be perceived.

The Vedanta, also, recognises a distinction in Vairagya somewhat closely akin to that maintained by the Yogins. The lower Vairagya is mentioned by the blessed Bhagavan as one of the two means to the attainment of thought-control in the Gita, VI. 35 :—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

“ Doubtless, mighty-armed (Arjuna) ! the mind is hard to control, and fickle. Still, Son of Kunti ! it can be brought under control by *abhyasa* and *Vairagya* ”.

Sankaracharya explains “*abhyasa*” to mean “चित्तभूमौ कस्याचित्समानप्रत्ययावृत्तिश्चित्तस्य” “the mind’s continued concentration on some one of its several states (or thoughts)”, and “*Vairagya*” to mean “दृष्टादृष्टभोगेषु दोषदर्शनाभ्यासाद्वैतृष्यं” “the feeling of disgust (or indifference) arising from the continued recognition of the sinfulness of all coveted pleasures, sensuous and supersensuous.” Sankara explains the benefit resulting from *Abhyasa* and *Vairagya* as follows:—“विशेषरूपः प्रचारश्चित्तस्यैवं तन्मनो निरुध्यते”, “By these means the mind whose activity takes the form of *Vikshepa* (unsteadiness or distraction) is brought under control.” So, the lower Vairagya spoken of here is valuable chiefly as an aid to the restraint of the mind’s wanderings and its effective concentration, and it thus corresponds almost exactly to the lower Vairagya of the Yoga-darsana. The Gita also mentions a higher Vairagya—as pointed out by Sri Madhusudana Sarasvathi—in slokas 2—6 of Chapter XV. It is the highest form of renunciation, and is known as *Vidvat-Sannyasa*, the renunciation of the knower (*jnani*). Its object is to attain *Jivanmukti*, to make self-realisation permanent by destroying the *Vasanas* (tendencies)

which drag down even the Jnani to the perception and experience of the misery of dual existence. It is thus the highest of all means to the liberation from Samsara, and also closely corresponds to the Paravairagya of the Yogins.

Vairagya is thus a word of varied significance, and plays a leading part in the life of a Hindu in every stage of his spiritual development from the lowest to the highest. The Vedanta recognises—in its own way—the idea of progress, but holds that the only progress worth achieving by the truly enlightened man is the progress of spirituality,—the attainment of higher and higher levels of renunciation of material pleasures and enjoyments—first the grosser kinds of them, and later the finer ones, step by step—till at last the continuous and uninterrupted realisation of the Supreme Self leads to the non-perception or disappearance of the entire world of matter, gross as well as fine, and of its gifts, delights and attractions. The idea of Vairagya differentiates Hindu from Western civilisation and gives to the former its spiritual character, while the opposite idea of progress gives to the latter all those special characteristics which have brought down on it the condemnation of philosophic thinkers like Herbert Spencer and active social reformers like W. T. Stead. It has plunged Europe into the homicidal and fratricidal strife now being relentlessly prosecuted to its bitter end,—a strife which is not only being fought on a scale which has no precedent in the history of human warfare, but has evoked outbursts of inhuman passion and savagery which, as emanating from men who have hitherto claimed a monopoly of culture and civilisation, are calculated to destroy all faith in the power of high ideals and in the sincerity or permanence of human convictions. Nietzsche was perfectly right when he said that the only Christian that ever lived died on the Cross. The great Methodist preacher—Hugh Price Hughes—has also stated, and with perfect truth, that “the Manhood of Europe has been alienated from the Christian Religion.” The idea of progress, as understood and practised hitherto in Western lands, must be knocked on the head. The Vedantic conception of Vairagya as the basis of a new life, new ideals and new institutions must be preached, not only to men in the West who have brought untold misery on themselves and others by their advocacy of, and adhesion to, the ideal of progress by the law of competition and conflict, but also to those who, like ourselves, have deteriorated beyond all example by abandoning all, or almost all, that is high and holy in the teachings of our sages and scriptures. Swami Vivekananda, alone among the great men and teachers

of Modern India, recognised the needs of humanity both in the Western world and in the East, and we must follow his inspiring lead and glorious example. Only thus can we raise the Indian people from the depths of slavish degradation into which we find them plunged, and also fulfil the mission and destiny of Aryavarta in the world.

VISISHTADWAITAM

BY

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The phrase Visishtadwaitam is generally rendered 'qualified monism'; this may perhaps convey the contrast implied between Adwaitam and Visishtadwaitam, in that the reality in Adwaitam is single, homogeneous, and essentially absolute, while in the Visishtadwaitam the real entity, though conceived as One only, is a complex thing, consisting of a fundamental Brahman, and two *prakaras* or accessories of the same, the Jiva and matter. Again in Visishtadwaitam the Central Brahman is no doubt homogeneous but the complex thing cannot be described as such, for the Jiva and matter, though thoroughly permeated and controlled by Brahman are certainly heterogeneous. As to absoluteness, the *prakari* or Central Brahman is absolute for the Visishtadwaitin, but the *prakaras*, the Jivas and matter are certainly not so. The absoluteness of the essential Brahman has also this peculiarity for the Visishtadwaitin. It can give up its absolutism and subject itself to real limitations, in particular cases, as in Avataras, without detracting from its general absolute character. Its attributes, for the Brahman in Visishtadwaitam is conceived as full of auspicious attributes, are all absolute in the sense that they are unlimitedly supreme in intensity as well as in extension. Thus in a way we can describe the Visishtadwaitam as qualified Adwaitam; but the contrast is only very vaguely suggested; this interpretation is therefore not of much advantage. It is also pointed out by Sanskrit scholars that there is an implied contradiction in terms in interpreting the name Visishtadwaitam as qualified Adwaitam. Adwaitam means unity or non-difference and to speak of non-difference with a difference is certainly inappropriate. The phrase Visishtadwaitam thus interpreted may only convey vaguely its agreement with Adwaitam, but it is neither sufficient to characterise the salient features of Visishtadwaitam, nor is it grammatically or logically correct.

Sanskrit scholars have therefore explained the phrase '*Visist-adwaitam*' otherwise as the *Adwaitam* or oneness of two apparently different objects each of which is complex. To put it in Sanskrit, विशिष्टाद्वैतं is not equivalent to विशिष्टं च तत् अद्वैतं च nor to विशिष्टस्य अद्वैतं but it means विशिष्टयोरद्वैतम्. The first mode of splitting the compound lands us in a contradiction in terms as explained already. The second is a truism as, if a thing is a complex thing, it is still only one thing by itself. The third meaning is therefore considered the proper explanation of the phrase as it leads to no difficulties, but expresses the essential doctrine of the Visishtadwaitam, as I shall point out presently.

It is the central doctrine of the Visishtadwaitic School that the Supreme Being, unchangeable, absolute, but endowed with Intelligence, Goodness, Might, Mercy, etc., each in an unlimited degree, is eternally and completely combined with two subordinate principles the Jivas or individual souls and matter. This complex entity is beginningless and endless. It is beginningless, as we cannot conceive of a prior cause from which it could have sprung, without postulating an earlier cause for this one, and so we would be landed in a *regressus ad infinitum*. It is endless, as there is no reason why it should dissolve into nothing, and all the numerous changes that we perceive are fully accounted for by the *Parinama Vada* which Visishtadwaitam upholds and which is the principle of a simultaneous physical, psychical and spiritual evolution that is constantly going on around us. The doctrine of the Visishtadwaitin is therefore this : That the complex Brahman, existing perpetually, is constantly getting modified as a whole by the transformations of its two subordinate factors, the Jivas and matter. The state when these factors are utterly quiescent, and inconsequent, and as if really non-existent, is the state called the *Sukshma Brahman* ; it may be considered as the initial stage in a particular evolution, but is really the state of rest between two consecutive oscillations. This state is therefore characterised not only by the absolute sinking of the activities of the Jivas and matter, it may in a way be described as the state of complete repose for the Central Brahman itself. This state of *Sukshma Brahman* is sometimes characterised as *Asat*, not existing, but the term is a misnomer and is likely to lead to confusion. The state is more usually characterised as '*Sat alone*,' as in the well-known sentence *Sad eva Soumya idam agra asit*. That state was *Sat* only, both for the Central Brahman, and the undeveloped and apparently submerged principles, the Jivas and matter, though in this stage the inactive Jivas and matter are

sometimes described as *Asat*, to distinguish them from the active stage. When Brahman induces activity in these principles, it causes them to develop, manifest, and multiply. That is the *Ikshana* of the Brahman, the exertion of its will to evolve, the point of time when the movement of the pendulum from its position of unstable but protracted equipoise becomes appreciable. All the further states of the swing of the complex entity are comprised in the phrase *Sthula Brahman*, the developed, manifested and perceptible universe. Now each of these Brahman with their subordinate principles, which never stand apart from them is a *Visishta* entity, an entity with factors combined in it. The stage of repose is as much a complex state as that of the fully manifesting Brahman. There are therefore two complex entities, two *Visishta* Brahman. They only differ in this that in the first stage the whole is quiescent and the *prakaras* are undeveloped and apparently non-existent, while in the second stage every element of each of the *prakaras* is in a vortex of unceasing activity. The *Visishtadwaitam* therefore, by its name, declares the identity of these Brahman in their complex form, in other words it emphasises (1) the reality and mastery of the unchangeable central Brahman, and (2) the continued eternal existence of both Jivas and matter, either implicitly or explicitly in that Brahman, and (3) the absence of the need of any other principle for the explanation of the universe as we find it, beyond this one Brahman, eternal, and constant in essence, but subject to involution and evolution through its subordinate factors. It is this identity of two apparently different entities which is chosen as the central doctrine of this philosophy, and this accordingly has given it the name *Visishtadwaitam*. The reality of the principal and the accessories, the law of *parinama* or real evolution as the law of the universe, and the absence of any compulsion on the Brahman but its own conscious Will in generating this ceaseless and alternating evolution and involution, are the special features distinctly conveyed by the name *Visishtadwaitam*; while *Adwaitam* regards the Central Brahman alone as the reality, regards the so called accessories as non-existent really, but caused by illusion, and describes the manifestation of the world by this illusion as *Vivarta* or apparent transformation. The *Sankhya* also upholds the *parinama Vada*; but to him matter alone is the changing entity, the souls are spectators merely, but influence by their presence, they are not themselves active agents as in the *Visishtadwaitam*. The *Sankhya* of course has no place for a Supreme Soul or the Deity.

The origin of the Visishtadwaita philosophy is lost in the obscurity of antiquity like the origin of many other things. Proceeding from recent times, Sri Ramanuja, the great exponent of this system, has based his teachings on the writings of Yamunacharya, his preceptor's preceptor. Ramanuja is known to have been born in April 1017. A. D. and Yamunacharya's date of birth, as given traditionally, is July 916 A. D., *Ashadha pournami* of *Dhatri year*. Dewan Bahadur L. D. Swamikannu Pillay, in his recently published 'Dates of Alvars' considers that no date in 916 A.D. suits the data given, but that the 26th June 918, *Bahudhanya*, is probably the correct date. He takes the date of birth to be a Friday. But I find the Guruparampara of the third Brahmatantra Swami, recently republished in Madras, mentions Wednesday as the day of the week. If this is correct, Mr. Pillai's rejected date 16th July 916, Tuesday, or better still, 17th July 916, Wednesday may be taken as practically the correct date. This latter date was fully *pournami*. It is unlikely that a mistake was made in the year, though the minor data like *yoga* etc., may have been then wrongly calculated. Yamunacharya himself, followed the teachings of his grand-father the famous Nadhamuni whose philosophical work the Nyaya-tatwa is now extinct, but is quoted by Sri Vedanta Desika of the 14th century and earlier writers. Further evidence of the antiquity of the Visishtadwaita philosophy is furnished by Yamunacharya and Ramanujacharya, who refer to *Bodhayana* as the Vrttikara, *Tanka* or *Brahmanandin*, Vartikakara, Dramidacharya, an early Bhashyakara, Guha Deva, Kapardi, and Bharuchi, all ancient exponents of the Visishtadwaita School. Dramida, the Bhashyakara, seems to have preceded Sankara, who is understood to refer to the former in one of his commentaries. (See my *Vaishnavite Reformers*, pp. 31--34.) This tradition as to previous literature takes us to Bodhayana, a sage who is said to have composed an extensive Vritti on the Badarayana Sutras and to have considered the 16 chapters of the Jaiminiya and the 4 chapters of the *Sariraka* as forming a connected Sastra or system of thought. And we are informed by the same tradition that Ramanuja had access to a manuscript of the ancient Vritti in a remote library. It is Bodhayana's Vritti which Sankaracharya is understood to have referred to and criticized in some places in his commentaries. It thus appears that the Visishtadwaita Vada as a distinct philosophy was current from very ancient times, for the very name of Bodhayana suggests a vista of antiquity at least 20 centuries old. It may be that the philosophic commentator Bodhayana was very different from the law-giver of

that name, but that these sages did belong to about the same period admits of no doubt whatever.

We might put the antiquity of the philosophy much earlier than this, for there are distinct indications, appreciable by impartial readers, that some Upanishads clearly inculcate the doctrine of difference : Thus the Svetaswataropanishad says :

संयुक्तमेतत् हरमहरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।

अनीशश्चात्मा बध्यते भोक्तृभावात् ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥

‘The Lord alone supports the changing, manifest matter, and the unchanging, invisible souls or Jivas. The soul, powerless, is bound (by karma), as it is the enjoyer, but when it knows the Lord it is freed of all bonds.’ This *mantra* states the tripartite nature of the Brahman in the Visishtadwaitic sense. To the same effect are two further *mantras* which I do not translate :

ज्ञाज्ञौ द्वावजावीशनीशौ अजाद्येका भोक्तृभोगार्थयुक्ता ।

अनन्तश्चात्मा विश्वरूपोद्यकर्त्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥

हरं प्रधानममृताहरं हरः हरात्मानावीशते देव एकः ।

तस्याभिध्यानाद्योजनात्तत्त्वभावात् भूयश्चान्ते विश्वमायानिवृत्तिः ॥

(माया—प्रकृतिसंबन्धः)

The same three principles are denoted further on in the same Upanishad in the *mantra*

भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं विविधं ब्रह्ममेतत् ।

नित्यो नित्यानां चेतनश्चेतनानां एको बहूनां यो विधाति कामान् ॥

‘An eternal, and an intelligent Being provides for the desires of many eternal and intelligent beings’ is an oft-quoted *mantra*, which lays down the plurality of the souls and their distinctness from the Supreme Soul.

The Mundakopaniṣad contains a verse that obviously refers to two different sentient existences, one the eater of fruits, the other a calm spectator.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरन्यः पिप्पलं स्वाद्वति अन्नमन्नन्योऽभिचाकशीति ॥

‘Here are two birds, similar as intelligent beings. They are on the same tree. One of them finds pleasure (and pain, it may be added) in the fruits of that tree. The other, keeps aloof.’ This parable of the tree and the two birds is intended to bring out the reality of the souls and the Lord as distinct entities, and the tree stands for the body where both are found. One is the Jiva bound by its karma, and the other, as the next verse makes it clear, is the Supreme Soul.

I may mention here that these verses, which imply difference between the individual and the Supreme Souls as interpreted above have been construed otherwise, without disturbing the tenets of Adwaitam. But as this paper is not controversial, scholars will adopt such meanings as they find suitable. These extracts may however suffice to show, that the foundations of the Visishtadwaita Vada are laid in the Upanishads themselves, and that this system, can, like the Adwaita, claim a high antiquity.

The place of Visishtadwaitam as a philosophy depends on the view we take of the range and capacity of human consciousness and the limit of analysis which can be reached by Thought without stultifying itself or leaving large gaps of unexplained positions. The nihilistic idealism of the Bouddha Schools, the *Anekanta Vada* or fluctuating *Sapta bhangi* doctrine of the Jains, the *Paramanu* and *Nimitteswara Vadas* of the logicians, the Sankhyan view that matter transforms itself by the presence of intelligences, Sankara's doctrine that 'Intelligence' is the only reality sufficient to explain everything, and the various realistic schools like the Visishtadwaita, the Pasupata, and similar ones have each of them satisfied numberless high intellects so fully and rationally that one must be very bold before one can say of any philosophy that that alone possesses the distinction of being based on unalloyed and unquestionable reason. The writings of Bergson, the prominent scientist and philosopher of the modern day, have indeed made us familiar with the idea that the boasted 'reason' of man, of even the best specimen of him, may not be always the most reliable, and that despised 'instinct' may after all represent the best conclusions of thought crystallized through ages of analysis and reflection. Nevertheless, Reason has not been dethroned, and so it behoves us to consider each philosophy that may be presented for our acceptance from the point of view of pure logic and reason. Considered in this way, there are certain features of the Visishtadwaitam which it may be useful to note. The object of every philosophy is to explain the phenomenon of the universe, account for its various phases, and probe if possible into the underlying substratum that may exist. It is also conceivable that a system which has fewer ultimate things to postulate is preferable to one which has many. From the simple the complex proceeds, and that analysis is the most reasonable which analyses the complex into simpler elements. In this analysis Visishtadwaitam has reached the ultimate, absolute principle, the Iswara, but is not prepared to efface from view the entities of life and matter which the Iswara controls but does not

absorb. It does not admit the separateness altogether of these principles, but considers them intertwined perpetually. It may be simple to postulate matter alone, and try to dispose of Life as a product of matter, a transient phenomenon that disappears with a change in material positions. But this is ignoring the principle of life which has a transcendentalism of its own that mere matter cannot explain. Again it seems simple to postulate thought only and if necessary fixed associations of thought-units alone, and treat matter as a mental abstraction. This seems to modern philosophers certainly the correct view as thought can never transcend itself, and externality can never, to them, be anything but a phase of thought. To some extent the Visishtadwaitam falls into line with this high reasoning ; it considers ' Matter ' as a *prakara* or phase of the One intelligence, the Supreme Self. Nothing is external to that Intelligence ; and ' Matter ' in its extreme form is very subtle indeed. Still it is not intelligence ; and herein is the limit to which this philosophy will go in its analysis of matter. Again it is simplicity itself to state with Sankara that only one thing exists and it is of the nature of intelligence ; that other intelligences are merely phenomenal, and are creations of certain illusory conditions. Sankara's difficulty is to explain the origin of this conditioning cause, the Avidya as he calls it, and he fairly gives up the task of explaining it. The Visishtadwaitin would not sweep away his separate souls from his philosophy. To him they are so many psychic centres in the expanse of the Brahman, each having its allotted evolution, which though completed, still leaves the ' Centre ' uneffaced as a part of the all-pervading Intelligence. This tenet of the Visishtadwaitin, that he postulates the reality of the individual souls, the innumerable psychic centres as I have called them, in the expanse of the Supreme Intelligence may appear illogical and superfluous ; but it is retained as otherwise this philosophy feels insurmountable difficulties to account for the moral order of the universe and its ups and downs. I shall explain later on another reason why the Visishtadwaitam insists on the permanence of the individual souls as such eternally. No philosophy could afford to consider the phenomena of the universe as the operations of a mere machine. There may be an initial impetus to set the machine going, and it is conceivable that where parts of the machine respond by the phenomenon of thought, the laws of its motion are not purely physical, but that the controlling force may intervene by means peculiar to its transcendent nature as an ' Intelligence.' We thus see that such philosophical difficulties as pertain to Visishtadwaitam are not peculiar to it, and the question how far it is a satisfactory

philosophy can only be determined by our view of what postulates are inevitable in any philosophy, and to what extent this philosophy encumbers itself with unnecessary postulates. The whole literature of Visishtadwaitam shows that the attempt to base the philosophy on reason is honest, whatever other basis it may seek as safer, as I shall explain presently.

(To be continued.)

THE TIME-SPIRIT, PERSONALITY AND DHARMA

BY

R. Krishnaswami Sastri, B.A.

In these days whenever the Indian Social Reformer of the Radical School is confronted with a question as to the necessity or utility of a proposed change in our social institutions, he will at once be ready with the reply that the time-spirit demands it. And this reply should, in his opinion, suffice to silence the further importunate questionings of those whom he regards as the obscurantist members of the orthodox community. Any doubts regarding the authority and trustworthiness of the time-spirit are sure to be dismissed with magisterial scorn as unworthy of consideration at the hands of enlightened persons. According to a papal pronouncement of a member of this school of reformers, "the triumph of that which is against the Spirit of the Age, can only be short-lived; it must soon be followed by defeat." Some even go to the length of identifying the time-spirit with "the Divine Will guiding humanity into successive stages of evolution." The hackneyed lines of the great English poet, Tennyson—

"The old order changeth yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world"

are also pressed into service for the purpose. I shall attempt to show in the sequel that this enthronisation of the time-spirit is suicidal and fraught with the greatest danger to the best interests of humanity.

Now, what is this 'Time Spirit?' No term is more common upon the tongues of many of our English-educated countrymen, yet strangely enough no clear definition of the term is forthcoming. I think it belongs to the category of those blessed words which Mr. Justice Beaman of Bombay had in view, when he said "There are mental as well as physical drug habits. There are innumerable hypnotic words, phrases, shibboleths in constant use. As concrete narcotics temporarily deaden and finally paralyse the nervous system,

so too, the too ready addiction to these mental anaesthetics, these drowsy formulæ exerts very much the same influence upon the mind. Words and phrases have a curious knack of polarising themselves. Ordinary and common place to begin with, they rapidly accumulate a special magnetism and a sacrosanct character which places them above criticism. They have passed so long from lip to lip, from brain to brain, circulating unchallenged in intellectual or moral circles, that no one ever thinks of pausing to examine their real value." When, however, we set out to pierce through the thick coat of glamour which has gathered round the term, we can see that it is merely another name for the various and often conflicting ideas and ideals which rule men's thoughts and actions in any given epoch of history. Whence do these ideas take their origin? They take their rise in certain active minds and get propagated and popularised till at last they permeate the masses. The influence of such ideas may persist long after their authors have vanished from the scene of their earthly activities. Innumerable instances of this process may be cited. Voltaire was the originator of the Rationalistic movement which culminated in the French Revolution and shook European Society to its very foundations and which has left its permanent marks on the subsequent history of European countries. In recent times we have the Darwinian hypothesis—with its corollary of "the strength of the strong and the cunning of the weak"—which has leavened European thought through and through. As Mr. Mallock admirably puts it, "Evolution, in fact, is the unintended result of the intentions of great men." Carlyle was therefore perfectly right when he wrote "As I take it, universal history, the history of what man has accomplished in this world is at bottom, the history of the great men who have worked here." The disinclination of Spencer, Kidd and other writers to accept Carlyle's theory, and their endeavour to merge the great man in his environment are primarily due to the fact that their minds were too much obsessed by the naturalistic doctrine of evolution propounded by Darwin according to which the environment counted for everything and the organism for nothing. The recent researches of Professor Bateson and other naturalists have however knocked the bottom out of the Darwinian hypothesis and the result is seen in the fact that the organism is credited with the power of initiating variations while to the environment is relegated the function of either preserving or killing the variations thus produced. This change of view-point has also affected the science of Sociology and consequently Sociologists have come more and more to recognise the supreme importance of great men as pioneers of social evolution,

For instance Professor Giddings, the distinguished American writer on Sociology closes his admirable treatise with the following words :—"Of supreme importance is the influence of those transcendent minds whose genius pierces the unknown ; of those pioneers of thought and conduct who dare to stand alone in untrodden ways, of those devoted lovers of their kind, who often in obloquy and pain reveal the possibilities of a spiritual life. It is chiefly through these that the mass of humanity is lifted in some small degree above the plane of physical necessity into the freer air of liberty and light." The true relation of the great man to his environment is admirably described by Professor William James:—" Social Evolution is a resultant of the interaction of two wholly distinctive factors—the individual deriving his peculiar gifts from the play of physiological and infra-social forces, but bearing all the power of initiative and origination in his hand, and second the social environment with its power of adopting or rejecting both him and his gifts." The above discussion naturally leads to the conclusion that the *Time-Spirit* is but another name for what Professor James has called " the fermentative influence of geniuses."

Now the question arises :—Can this Time-Spirit be taken as a safe and trustworthy guide for human conduct ? I return an emphatic negative for the following reasons :—

(a) In the first place the number of individuals who have permanently moulded the thought of the world is legion. They belong to various climes and times and they differ as much as possible among themselves in their respective messages. Whom are we to choose as our guides ? If every one of them is to be venerated as the chosen mouthpiece of the Divine Will, that Will cannot but degenerate into a medley of confusions and inconsistencies.

(b) In the second place, even in our own day, the Time-Spirit is working in diverse and often conflicting directions. It will be enough if I merely refer to the various movements now at work in the world. For instance there is the Socialist agitator with his demand for the nationalisation of the instruments of production ; the Syndicalist preaches the gospel of brute force as the sure means to bring about the industrial millennium ; the Rationalist discants upon the virtues of the unfettered use of human reason as the only way to reach the Earthly Paradise ; and there is the school of Freethought with Professor Karl Pearson at its head and with its gospel of " free sexual union" and the consequent revolt against marriage. In a word *Chaos* is writ large on the workings of the Time-Spirit in advanced Europe. In T. J. Gerrard's thought provoking

book—*A challenge to the Time-Spirit*—just published, the characteristics of the Time-Spirit are described as “exaggerated subjectivism, extreme individualism, passion for revolution and lust after new sensation.” Dean Inge the greatest modern authority on Mysticism deplors the workings of the Time-Spirit in the spheres of politics, economics and religion. Can any sane man affirm that this babel-tongued Time-Spirit will provide us with a safe criterion of conduct?

(c) In the third place, unconditional submission to the Time-Spirit is sure to generate the habit of aimless drifting—a habit which if persisted in can only end in the utter destruction of that feeling of moral responsibility which is characteristic of man as a rational being. Any and every action may thus be justified by invoking the authority of the Time-Spirit. This is the besetting danger of this modern age of Progress. In the words of President Wilson of the United States, “The great danger of our own day, as it seems to me, is that men will compound their conscientious scruples on the ground that they are not free to move independently; that they are simply parts of a great whole and that they must move with that whole whether they wish to or not.” The best way of guarding ourselves against this danger of “drifting” lies in our frank recognition of an objective norm of conduct and in our steadfast obedience to that norm accompanied by a stern refusal to be decoyed by the phantom of the Time-Spirit. Is there, then, any where, such an objective standard of conduct? I shall bring this article to a close with a brief answer to this question. The Vedic religion and the Sanatana Dharma based on it, which have been proclaimed for all time by the ancient Rishis of India provide us with a sure and safe standard of conduct. The distinguishing characteristics of this Dharma are :—(1) It is not imposed by a ruler and it does not change like man-made laws; the Rishis who promulgated it only *discovered* it in their Samadhi; (2) Being eternal it cannot be destroyed; though it may for a time recede in the estimation of men; and (3) it is meant for all time. The Vedas and the Smritis based on them contain the Dharmic rules of conduct. Our duty only consists in willing obedience to and faithful observance of those rules. Sri Krishna says to Arjuna (Gita—XVI. 23-24)

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परांगतिम् ॥

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

“He, who having rejected the injunctions of the Sastras, follows the promptings of desire, attains not perfection, nor bliss, nor the highest

goal. Hence the Sastras are your authority in determining what ought to be done or what ought not to be done. Knowing what has been prescribed by the Sastras, you ought to do your duties". The Lord has also graciously given his promise—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

—"Whenever Dharma declines, O Bharata and Adharma gets the upper hand, then I will incarnate Myself."

We need have no anxiety on the score. Meanwhile, our sole duty consists in the faithful observance of the Lord's injunctions as contained in the Sastras.

THE SANNYASIN

BY

K. S. Ramaswami Sastri, B.A., B.L.

I

With shining eyes and calm and happy face,
And blessed with boundless love and inner peace,
The bright *Sannyasin* who had won release
From passions' power by God's almighty grace,
Approached. With sweet and persuasive ways
He drew men's hearts. The lower self's decease
And higher life's unending sweet increase
He had achieved within his mortal days.
He yearned to see all men released from pain,
And knew nor rich nor poor nor high nor low,
But went to all diffusing love and light,
And taught how we by love could glad attain
The Power behind earth's varied fleeting show,
Have revelations of the inner sight.

II

Whenever vicious thoughts do thee assail,
Ah ! think of his serenest holiness
And stormless moods of inner blessedness,
His sweet release from passion's gilded gaol,
Partaker in the soul's divine wassail,
A deep and holy yearning tenderness
Brings God-like tears at sight of our distress
And ceaseless woes that lust and hate entail.
Ah ! see the moon of his reposeful face
Which doth the gloomy clouds of grief disperse
And seas of Godward aspirations swells.
Aye, even me, outcaste from realms of grace
That babble thus in unmelodious verse
A new and heavenly force to light impels.

THE ECHOES OF THE TEACHINGS OF SWAMI YIVEKANANDA

BY

Dr. M. C. Nanjunda Row.

IV

(An evening talk on Sivaji).

(Continued from page 218).

Swamiji continued " I have already mentioned that some of the great saints were contemporaries of Sivaji, and one should also remember that the sixteenth and seventeenth centuries marked an epoch in the world's history being a period of great religious upheaval all over Europe and Asia. In India itself this upheaval was general and not confined to the Mahratta country. It resulted in a wide-spread popular awakening. In India Religion always preceded national awakenings. In Northern India and the Punjab, Guru Nanak went about stirring the people to wake up and made a supreme effort to reconcile the underlying spiritual truths of Hinduism and Mahomedanism. In Bengal and other Eastern parts Chaitanya sought to wean men from the insensate sacrifice of animal lives accompanying the worship of *Sakti* and *Kali*, and bring them to the sweet and loving faith of *Bhagawath* ; and many others like Kabir, Tulsidas, etc., contributed each in his own way to the work of spiritual enlightenment. Though the work of these has been great and abiding, it cannot be compared with the work done by the saints and prophets of Maharashtra. Like the political struggle for independence, the religious upheaval was also not the work of a single man or even of a single century but always kept pace with the political struggle itself. The Mahomedan invasions for a time seemed to have paralysed all religious activity but gradually the national spirit regained its healthy elasticity and just about the time of the rise of the Mahratta power there was a galaxy of saints whose names have become household words with the people of the country. . . . These great teachers flourished for nearly two centuries and then they seem to have become more or less extinct, and this curiously coincides with the loss of the political power of the Mahrattas themselves."

In this connection it would be interesting to note what Justice Ranade says :—"The close connection between the religious and political upheaval in Maharashtra is a fact of such importance that to these who, without the help of this clue, have tried to follow the

winding course of the growth of Maratta power the purely political struggle becomes either a puzzle or dwindles down into a story of adventures without any abiding moral interest. Both European and Native writers have done but scant justice to this double character of the movement and this dissociation of the history of the spiritual emancipation of the national mind accounts for much of the prejudice which still surrounds the study of the Maratta struggle for national independence.

"Many of these Maratta saints were born in low castes. They belonged to all classes, and followed all callings—*Marathas*, *Kumbhis*, tailors, gardeners, potters, goldsmiths, repentant prostitutes and slave girls and even the outcaste *Mahars* (or Panchamas). A few of them were Brahmins and a few were Mahomedan converts to Hinduism. Thus the influence of higher spirituality was not confined to this or that class, but permeated deep, through all strata of society male or female, high or low, literate or illiterate, Hindu and Mahomedan alike. These are features which the religious history of few other countries can match or reproduce unless where the elevating influence is the result of a wide-spread popular awakening." *

"The saints by their repeated preaching and exhortations to the people," Swamiji said, "did invaluable service in the awakening and development of the national spirit among the Mahrattas by arousing their minds from a state of religious torpor and directing them to an enthusiastic observance of the great tenets of Hindu religion, such tenets particularly as forcibly brought to their comprehension,—the eternal Verities of Moral Law and man's inner spiritual life. It is these preachings and the direct influence of one of them, the great Samartha Rama Doss, on Sivaji that led to the political advancement and territorial aggrandizement of the Mahrattas. How Samartha Rama Doss became the Guru of Sivaji and what influence he wielded on his life and doings we shall see later on," continued Swamiji, "but for the present the danger to which Sivaji exposed himself on account of his great passion for hearing *kathas* and from which he escaped so miraculously was in connection with a religious discourse or sermon preached by the most celebrated saint Tukaram. He was one of the greatest of the Mahratta saints and though only a Kumbhi or a ryot of a sudra caste by birth yet his influence for spiritual upliftment even now is very great, for whoever has read his famous *Abhangas*, cannot but be influenced by the soul-stirring nature of his teachings. He was a great bhakta of Vitoba of Pandarpur and went from place to place

* See Justice M. G. Ranade's "Rise of the Maratta Power."

exhorting people to develop real faith in the living God and eschew all meaningless ceremonies the literal observances of which without knowing their significance and the value attached to such show of observance in popular mind to the detriment of the real genuine faith in God, have been one of the causes of spiritual degeneration of the age. The ceremonies which during their early constitution had the sanction of ancient authority and tradition, became crystallised and were monopolised by the most learned class, i.e., Brahmin caste, and it was against the exclusive spirit of this caste domination that these saints struggled most manfully to protest." To quote Justice Ranade once again, They asserted the dignity of the human soul as residing in all human beings quite independently of the accident of its births and social rank and by their own lives and example, they have tended to elevate the national conception of man's spiritual nature and shake the hold of caste-intolerance. The result of all this elevated teaching is seen in the fact that caste exclusiveness now finds no place in the religious sphere of life and it is relegated solely to the social concerns of men and even there its restrictiveness is much relaxed as when one who compares the Brahmins of South India with their exclusive caste prejudices with the comparative indifference shown in such matters in the Deccan portions of the Maharashtra. This feeling of indifference is most accentuated at the times of annual religious gatherings and mixed greetings with which the Lord's feast (the Brahmothsavam of Sri Vitoba of Pandarpur) is celebrated on the last day, and creates a belief in the minds of all men and women that they are free to attain salvation by faith and love in spite of their low origin. It is said of Chokhamela—the outcaste *Maha* (Paria) saint—that when he was taken to task for his temerity in having dared to enter the temple at Pandarpur he replied that his God took him inside by force and, that he did not go of his own accord and he at once burst forth with his famous song "What availeth birth in high caste, what availeth rites or learning, if there is no devotion or faith? Though a man be of low caste, yet if he is faithful in heart, and loves God and regards all creatures as though they were like himself, and makes no distinction between his own and other people's children, and speaks the truth, his caste is pure and God is pleased with him. Never ask a man's caste when he has in his heart faith in God and love of men. God wants in his children love and devotion and he does not care for his caste". There is greater need now for emphasising the above truths and urging on all the necessity for the development of real love and faith or true Bhakti towards God,

a commodity which has become more and more scarce in these days of Godless education.

"Such pure teachings had always a fascination for Sivaji. News was brought to him that Swami Tukaram was in a small town about 20 miles from Satara, and that he had arranged to hold a Katha in the house of one of the influential inhabitants of that little town. No sooner did Sivaji hear of it than he made up his mind to attend the Katha somehow that evening. He dressed himself as an ordinary ryot (villager) and went to that little town all the way walking. The Mahomedans who had heard of the exploits of Sivaji and were in great terror of him, were bent on capturing him somehow unawares and put an end to his life. One of them who had noticed Sivaji though *incognito* going to the house where Saint Tukaram was preaching his sermon, carried the news to the commander of the garrison who immediately despatched a small party of horsemen to surround the place and capture Sivaji. It was a moonlight night and it was near midnight when Sri Tukaram was all absorbed in delivering his sermon with a feeling of sincere devotion and great enthusiasm and the whole audience were listening to him spell-bound. In the midst of this audience sat Sivaji in the garb of an ordinary villager but the keen eye of Tukaram had already detected who he was. Sivaji sat motionless imbibing every word that fell from the lips of the saint forgetful of everything around him. In the midst of this soul-stirring discourse, all on a sudden, the saint was observed to stop abruptly and stand for a minute or so motionless and speechless with eyes turned up as if in deep meditation and recovering himself resumed his discourse. Within a few minutes after, it was observed that a figure exactly like that of Sivaji in his villager's garb emerged out of the place and went out of the house and no notice of it was taken by the audience. On the other hand Tukaram saw the figure going out and it was followed by the small band of horsemen that were seen surrounding the place. When Tukaram finished his discourse it was near day break; and after that he is said to have talked to Sivaji in private and blessed him, and informed him of the danger he was in and how the great and merciful God Vitoba saved him on account of his (Sivaji's) real love and faith in Him. It is said that the horsemen who followed the track of that figure were lured into a forest from which they could not find their way out till next morning, by which time Sivaji was safe in his house at Satara.

"The cause of this sudden interruption in the discourse," said Swamiji, "was owing to the fact that Saint Tukaram who was

standing facing the main gate of the big house saw the Mahomedan horsemen investing the house and he immediately divined the cause to be the presence of Sivaji in the audience. Tukaram had already known of the great love and faith Sivaji had in God and hence he stopped abruptly and spontaneously sent an appeal to his God Vitoba to save him from the present danger. Truly God answers the true prayers of a pure heart and confounds the wisdom of the mighty and nothing is impossible to Him!! "

The danger from which Sivaji so narrowly escaped did not in the least abate his ardour for listening to these Kathas, on the other hand it whetted his appetite for adventure and he was seen on another occasion listening to an exposition of the story of Kuchela by Sadhu Goswami. In the course of this exposition Goswami began to dwell on the need of a Guru's initiation and grace for one's salvation and he dwelt on the subject with such great feeling and vehemence, quoting authorities after authorities from all parts of our sacred literature that Sivaji was moved to realise his own miserable state in not having found a Gurn till then."

(To be continued.)

THE PLACE OF RELIGION IN INDIA.

We make no apology in quoting the following from the observation of one of the genuine thinkers of Modern India as it requires constant re-iteration for the up-keep of our true National vigour :—

" Religion always in India, precedes national awakenings. Sankaracharya was the beginning of a wave that swept round the whole country, culminating in Chayitanya in Bengal, the Sikh gurus in the Punjab, Sivaji in Maharashtra and Ramanuja and Madva-charya in the South. Through each of these a people sprang into self-realisation, into national energy and consciousness of their own unity." Sri Ramakrishna represents a synthesis in one person of all the leaders. It follows that the movements of his age will unify and organise the more provincial. fragmentary movements of the past.

Ramakrishna is the epitome of the whole. His was the great superconscious life which alone can witness to the infinitude of the current that bears us all oceanwards. He is the proof of the power behind us and the future before us. So great a birth initiates great happenings. Many are to be tried as by fire and not a few will be found to be pure gold : but whatever happens, whether victory or defeat, speedy fulfilment or prolonged struggle, the fact that he has been born, and lived here in our midst, in the sight and memory of men now living is proof that

God hath sounded forth the trumpet
 That shall never call retreat !
 He is sifting out the hearts of men
 Before His Judgment Seat ;
 Oh ! be swift my soul, to answer Him ;
 Be jubilant, my feet !
 While God is marching on !

Our duty is now to follow the teachings of Ramakrishna. The world could not bear a second birth like that of Ramakrishna Paramahansa in five hundred years. The mass of thought that he has left, has first to be transformed into experience ; the spiritual energy given forth has to be converted into achievement."

NEWS AND NOTES.

The Fifty-third Birthday of **Sri Swami Vivekanandaji** falls on the 10th January, 1915. The anniversary of the Birthday will be celebrated all over India and abroad, on that day at the different centres of the Ramakrishna Mission. We cordially invite all our friends, subscribers and sympathisers to join us on the occasion at the Ramakrishna Home, Brodie's Road, Mylapore, Madras, and make the celebration a success.

Birthday Anniversary of Swami Vivekananda.

We have a great pleasure to announce that in response to much importunate demands of the followers and admirers of Bhagavan Sri Ramakrishna, from all over the world, His Holiness Swami Saradanandaji, the Secretary of the Ramakrishna Mission, has graciously undertaken to contribute to the pages of this journal a series of articles on the Life of Bhagavan Sri Ramakrishna, and it will begin to appear from our January issue next. The outside world knows very little of the depth and meaning of that epoch-making life, as hitherto no full biography of that divine man has appeared in English. Max Muller's sketch of the life is, though glorious, but meagre. So we can say, this would be the first attempt of the kind, and we are sure, our readers will not fail to be benefited by it, since it is coming from a personage who moved very closely with that glorious man for many years and whose own life has been shaped by his divine touch to be one of the fit messengers of his exalted message.

We are glad to receive the Deepavali number of Sarma's Portfolio. It contains ten lithographic pictures of the ten main Divine Incarnations of the Hindu Mythology. All the pictures convey marks of original conceptions of the artist on the subject. It also contains an apposite introduction by Swami Sharvananda, that

Sarma's Port-folio.

attempts to explain the inner significance of such conceptions of the Divine Incarnations as conceived by the ancient sages of India. Mr. Sarma is an young artist who is trying to revive the originality of the art in Southern India and deserves every encouragement from the appreciative public.

Swami Akhandanandaji, the Honorary Secretary of the Ashrama has just issued a detailed report of his sixteen years' devoted work

The Ramakrishna Mission Ashrama (Orphanage), Saragachi, District Murshidabad, Bengal.

towards the rearing of many helpless orphans and the education of the much neglected farmer class of the place. The Ashrama was first started in the year 1898, when the Swami went to Murshidabad District to relieve the people there from the terrible scourge of famine that worked havoc then in the West Bengal. From the start till the end of the year 1913, the Ashrama was able to maintain and educate some fifty orphans, of whom four were Mahomedan boys and two girls. Within that period, about thirty boys completed their education and went out to the world as useful members of the society. The special feature of the Orphanage is that not only it is an Ashrama bestowing all the benefits of the old *Guru-grihavas*a system but also has a school attached to it, where both general and technical education are imparted to the boys. Thus as a model institution it combines the best in both the Eastern and Western systems of self-culture. In the years under review the school was freely availed of by the children of the poorer classes of the place. In the technical branch, the boys were taught weaving, carpentry, tailoring and agriculture. The indefatigable Swami not contented with these, opened also a night school for those poor labourers who could not afford to attend the day-school. There is also a charitable dispensary attached to the Ashrama. The institution is mainly conducted by the Sannyasins and Brahmacharins of the Ramakrishna Mission under the guidance of the Swami Akhandanandaji. The Ashrama was fortunate enough to secure recently a piece of land about 17 acres in extent on permanent lease ; but, for want of funds no permanent building has yet been put up on it and it is very regrettable to notice that for the same reason a portion of the technical branch had to be closed last year. We hope this difficulty of the Ashrama will soon be removed by the charitable public and our generous friends will enable the institution to continue its most useful career for the good of the country. A copy of the report of the Ashrama can be had from the Secretary at the above address.

Brahman becomes really known when It is realised in all states of consciousness. Through that knowledge man attains immortality. By the self man attains strength, by the knowledge immortality.

[When It is realised, etc.,—i.e., when Brahman is realised as the pure conscious principle that stands at the back of all mentation as a witness, without being affected in any way by those modifications of the mind. It is thus realised only in the super-conscious or Samadhi state.

Through that knowledge.....immortality—because, then only man comes to realise that he is an eternal imperishable substance, different from the perishable body.

By the self man attains—i.e., the constant meditation on the transcendental Self brings great vigour both to the body and mind.]

इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदोन्महती विनष्टिः ।

भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माद्धोकादमृता भवन्ति ॥१३॥ ५ ॥

(नरः man) इह here चेत् if अवेदीत् know, अथ then सत्यं truth अस्ति is, इह here चेत् if न अवेदीत् does not know (तदा then) महती great विनष्टिः destruction. (तस्मात् therefore) धीराः the wise भूतेषु भूतेषु in all beings (आत्मतत्त्वम् the Atman) विचित्य having realised अस्मात् लोकात् from this world प्रेत्य on departing अमृताः immortal भवन्ति become.

If a man knows It here, then there is truth ; if he does not know this here, then there is the great destruction for him. The wise having realised that Atman in all beings become immortal, on departing from this world.

[Then there is truth—i.e., then he has reached the true goal of life.

Great destruction—i.e., then he has to undergo the ceaseless cycles of birth and death and taste all their bitter experiences.]

The End of the Second Part.

KENA-UPANISHAD

॥ तृतीयः खण्डः ॥

THIRD PART.

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये अमहीयन्त ।

त ऐक्षन्तास्माकमेवायं विजयेऽस्माकमेवायं महिमेति ॥ १४ ॥ १ ॥

ब्रह्म Brahman ह they say देवेभ्यः for the gods विजिग्ये obtained a victory. तस्य ब्रह्मणः of that Brahman विजये victory देवाः gods अमहीयन्त became elated. ते they ऐक्षन्त thought अस्माकम् ours एव verily अयं this विजयः victory, अस्माकम् ours एव indeed अयं this महिमा glory च and इति thus.

Brahman once, they say, obtained a victory for the gods. The gods became elated by that victory of Brahman, and they thought, 'Verily is this victory ours, this glory is ours only.'

[Victory—i.e., the victory over the *asuras* (demons).]

तद्वैष्णं विजज्ञो तेभ्यो ह प्रादुर्बभूव ।

तस्यव्यजानत किमिदं यक्षमिति ॥ १५ ॥ २ ॥

(ब्रह्म Brahman) ह then एषां their तत् that (false pride) विजज्ञौ understood. तेभ्यः to them (सः He) प्रादुर्बभूव appeared. तत् that इदं this यक्षं adorable spirit किं what इति this न व्यजानत did not know.

Brahman understood that false pride of theirs, and appeared before them. But they did not know what adorable spirit was that.

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि

किमेतद्यक्षमिति तथेति ॥ १६ ॥ ३ ॥

ते they (gods) अग्नि to Agni (*lit.* one who leads) अब्रुवन् said जातवेदः O Jatavedas (*lit.* almost omniscient one), एतद् this विजानीहि find out तथा yes, इति so (said Agni).

They said to Agni : O ! Jatavedas, find out who this adorable spirit is.' 'Yes' said Agni.

तद्भ्यद्रवत्तमभ्यवद्त्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा
वा अहमस्मीति ॥ १७ ॥ ४ ॥

तद् to that (अग्निः Agni) अभ्यद्रवत् ran. (यत् the adorable spirit)
तम् him अभ्यवद्त् asked कः who असि thou art. अहम् I अग्निः Agni
वै famous असि am, जातवेदाः Jatavedas अहम् I असि am.

He ran to it and Brahman asked him : 'Who art thou ?' 'I am the famous Agni ; the famous Jatavedas am I.'

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वं दहेयं
यदिदं पृथिव्यामिति ॥ १८ ॥ ५ ॥

तस्मिंस्त्वयि in thee (of such fame) किं what वीर्यं power इति this
(he asked). पृथिव्याम् on earth इदं this यत् whatever (अस्ति exists) इत्थं
this सर्वं all अपि also दहेयम् can burn.

'What power is in thee of such fame?' the spirit asked. 'I can burn all whatever there is on earth' he replied.

तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक
दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदंत्यक्षमिति ॥ १९ ॥ ६ ॥

एतत् this दह burn इति thus (उक्त्वा saying) तस्मै before him तृणं
straw निदधौ put. (अग्निः Agni) सर्वजवेन with all might तत् that
(straw) उपप्रेयाय approached तत् that दग्धुं to burn न शशाक was una-
ble. सः he (Agni) ततः thence एव निववृते returned. यत् who एतद् this
यत् the adorable spirit एतत् this विज्ञातुं to know न अशकम् was not able.
इति thus (he said to the gods after returning).

Brahman put a straw before him saying : 'Burn this'. He approached it with all his might, but he was unable to burn it. Then he returned thence and said : 'I was not able to know who this adorable spirit is.'

अथ वायुमब्रुवन् वायवेतद्देजनीहि

किमत्यक्षमिति तथेति ॥ २० ॥ ७ ॥

अथ then वायुं to Vayu अब्रुवन् (the gods) said वायो O Vayu, (lit. one who moves) किं what एतद् this यच्चं adorable spirit एतद् this विजानीहि find out.

Then the gods said to Vayu : ' O Vayu, find out who this adorable spirit is.' ' Yes ' said Vayu.

तद्भ्यद्रवत्तमयवदत् कोऽसीति वायुर्वा अहमस्मी-

त्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ २१ ॥ ८ ॥

(वायुः Vayu) तत् that अभ्यद्रवत् ran to तम् him अभ्यवदत् (the spirit) asked कः who असि art (thou). वायुः Vayu वै famous अहम् I अस्मि am, मातरिश्वा Matariswan (lit.—one who moves through the sky). वै अहम् अस्मि am I इति thus (he replied).

He ran towards It and Brahman asked him : ' Who art thou ? ' ' I am the famous Vayu, the famous Matariswan am I ' he replied.

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाद्रीयं

यदिदं पृथिव्यामिति ॥ २२ ॥ ९ ॥

तस्मिंस्त्वयि in thee (of such fame) किं what वीर्यं power इति thus (the spirit asked). इदं सर्वं all these अपि indeed आद्रीयम् can take up यत् इदम् whatever पृथिव्याम् on earth. इति so (he replied).

' What power is in thee of such fame ', enquired the spirit. ' I can take up all whatever there is on earth ', he replied.

तस्मै तृणं निदधावेतदादस्वेति । तदुपमेयाय सर्वजवेन तन्न शशाकादातुं । स तत एव निवृत्ते नैतदशकं विज्ञातुं यदेतद्यक्ष-
मिति ॥ २३ ॥ १० ॥

एतत् this आदस्व take up इति thus (saying) तस्मै before him तृणं straw निदधौ put. तद् that उपमेयाय (he) approached, सर्वजवेन with all might तत् that आदातुम् to take up न शशाक was unable. ततः thence सः he एव निवृत्ते returned. यत् who एतत् this यच्चं adorable spirit एतद् this विज्ञातुं to know न अशकं was not able इति thus (he said to the gods after returning.)

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

VOL. I.]

JANUARY, 1915.

[No. 9.

SRI RAMAKRISHNA, THE GREAT MASTER.

BY

Swami Saradananda.

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INTRODUCTION.

I

(Indian Thought on the Universal End of Religion and Philosophy.)

A great impetus has come in the West on the comparative study of religion and philosophy since the last decade of the Nineteenth Century. The valuable researches of the Oriental Scholars of Europe, the influence of Societies which range themselves under the titles of Spiritualism and Theosophy—or of those which springing up later claim to have found the path to rouse the dormant finer forces of the human mind and go by the names of Christian and Divine Sciences, of Metaphysical healing and so forth—the practical results, which were the natural outcome of the unique assembly of the Parliament of Religions, held at Chicago, America, in 1893—and many other things have been pointed out as reasons for the same. But whatsoever might have helped to bring it about, the watchful reader has undoubtedly noted in it the growth and gradual development of a new tendency of the Western mind to find out if possible, the ultimate universal end to which man is progressing through the various systems of philosophy and religion which are to be found in any country in the world.

A close examination again, of the causes which have led the minds of the West in this new direction, has revealed the presence of a most important factor in them all. For on going to analyse

and find out what contributed most to their attraction and influence, we have always been confronted with the fact that they owe the same to their acceptance of some one or more ideas from the master minds, whom India gave birth in ancient times. It can rightly be said therefore, that the present attempt of the West to search for the ultimate end of religion and philosophy, has been to a great measure due to the dominating influence of Indian thought, whether that is being always recognised or not.

Such being the case, it behoves us to inquire what India has said on the subject, in the past, and still more, to inquire what she has contributed on that line during the present age. For, that great indeed had been her contribution to the world in the past along this line of thought, there are ample facts to prove, and for that reason, justly has the consensus of the modern learned opinions of the world, agreed in allotting to her the exalted position as the storehouse of philosophy and the motherland of religions. For is it not true, that she gave birth to a religion in the past, which still helps to illumine the lives of the majority of the human races that inhabit the globe? Is it not true, that she through her dynamic activities in the field of religion, sent even in that dark age her missionaries to all over the then known world—to Thibet, China and Japan on the one side, and to Egypt, Asia Minor, Greece and the far Caucasus and Siberia on the other? And above all, is it not true, that she formulated such a perfect system of philosophy in that dark period of history as what still holds spell-bound the master minds of the present age—a philosophy which helped man not only to scale the dizzy heights of reason, but which making itself accepted as the highest form of religion, gave him power and courage to jump across the chasm that yawns for ever between the regions of the knowable and the unknowable to find the solution of the mystery of his life and existence in the world?

The great mass of India's religious literature after the Vedas and the Upanishads, have a most significant fact common to them, in the marked line of distinction that they have always drawn, between the *Sanatana* and the *Yugadharmas*—between the eternal universal religion that ever remains the same without getting affected by the conditions of time, place and other environments, and the religion that is suited to particular periods of time, to especial social conditions and to the limited capacities of those who are to carry the same out into their lives. That, indeed, points to the fact that time there was when India as well, had to ponder and come to her own conclusions regarding the subject of the end of the various systems of philosophy and religion, which came into

existence within her own domain. And in spite of such singular instances of experience in the lives of a few Vedic Seers as are found to be contained in the words of the Rig-Veda—'Existence is one, although sages have called it variously'*—we find the seers of the Upanishads holding views on the subject different from one another and zealously promulgating the dualistic, the qualified-monistic or the monistic solution of the problem. The first serious attempt therefore, to grapple with the question, is to be found not until we come down to the age of the Uttara-Mimamsa and the Bhagavad-Gita. The sage Vyasa classified the super-conscious experiences of the Vedic sages and drew his famous aphorisms of the Vedanta Philosophy at the time, to show that those are driving at a purely monistic end; and the great author of the Bhagavad-Gita appearing a generation after put fresh life into the classic teachings of Vyasa by his own brilliant life and example, and proved for the first time before the world that the works in the daily routine of human life and the highest end of philosophy and religion need not be at variance, that both leads to the same goal which is purely monistic in end and that the schools of philosophy and religion which advocated dualism and qualified-monism, though they might have led some to the realisation of the absolute truth, are to be regarded generally, as hinderances in the path of the perception of that truth, and are to be followed by their votaries with a certain amount of reserve and caution, remembering always that the goal in every case is pure and simple monism.

But now came a period of free thinking in philosophy and the harmonising conclusions of Vyasa and the author of the Bhagavad-Gita, based as they were on the Vedic revelations, were not only being questioned, but the super-conscious experiences of the Vedic sages also were set at naught by the Buddhistic and some other schools of philosophy that sprang up at the time. Of these the Buddhistic schools alone had considerable influence in the country, for a long time, founded as they were on the splendid life of renunciation and super-conscious realisation of Bhagavan Buddha. But with the waning of the influence of that life on them in time, they became stranded on the shoals of Scholasticism as will be readily seen from the doctrines preached by them as regards the constant intermittency of self-consciousness in man, and the highest end of life to consist in reducing the same to utter nothingness!

The great genius of Bhagavan Sankara was needed at the time to drag India out of the dangers of such scholasticism. And he did

* एकं सद्भिर्वा बहुधा वदन्ति ।

the same by bringing her back to the revelations of the Vedas and the Upanishads and showing her clearly that the variance in the super-conscious experiences of the Vedic sages is but superficial and that in spite of the same there is to be found in them a successive growth of thought culminating in pure monism. As an evidence of the same he pointed to the fact that the sages who attained the highest plane of super-consciousness, had invariably the same kind of experiences and expressed them always in almost equal terms of language, and that therefore the attainment of that plane must be the end of every system of religion and philosophy. It is clear therefore that Sankara brought the solution of the problem that we have been discussing, nearer to its final conclusion than what was done before his time; and according to him the essence of the *Sanātana* or eternal religion is to be defined as the attainment of that stage of super-consciousness where the dual vision in us ceases entirely by the help of the *Nirvikalpa-Samadhi* or perfect concentration.

The old Masters in India have always recognised various stages or planes of super-consciousness attainable by the devotee through different degrees of intensity in the concentration of his mind, as will be readily seen by going through the aphorisms of the sage Patanjali, the great authority on the subject. And the attainment of the highest of those planes through perfect or most intense concentration is to become eligible to get within one's own self the glorious vision of unity or *Advaita* that comes through the eternal and universal religion.

But the question arises, why should the attainment of that stage of super-consciousness be regarded as the ultimate end of all religions? And the answer which India can readily offer to it is, because the devotees of even the most dualistic religions have been seen to come in time, to the attainment of that stage of super-consciousness by proceeding along their own path of devotion and worship. The Buddhist, the Christian, the Mahommedan and the votaries of every other religion on earth have come to that. Else how do we account for Buddha's experience as his little self getting merged in the *Prajna-paramita* or the infinite intelligence—or that of Christ's, as 'I and my Father are one'—or that of the experience of some of the Mahommedan sages, as '*Ana-l-hak*' or that the Deity is my own self? Religion has ever been regarded by the Indian masters as intensely practical and a sincere practice of it, has always led man ultimately to this self-same experience. India of all countries on earth, has recognised this from very old times and as an evidence of that, we find that the Vedic commentator

Yaska noticed and laid down the fact that, 'the attainment of the highest plane of super-consciousness is not always confined to the votaries of Aryan religions alone, but instances of the same are to be found sometimes among those professing the non-aryan religions even.'

The attainment of the highest stage of super-consciousness has been held in India to be not only the end of religion, but in it has also been found the goal to which philosophy is driving man through all her various systems. Philosophy, according to the old masters in India, can never be considered as separate from religion, and the attempt to do so would in their opinion, end in leading the human mind to come to no definite conclusion whatever, as regards the mystery of his own existence or that of the universe and the cause, which gave birth to it.

Such in short, is the solution of the problem which India advanced down to the time of Sankara. But it did not go without a contradiction, especially from the qualified monistic school of Ramanuja and other teachers, who flourished later, and who based their philosophy on a different interpretation of the self-same revelations of the Vedic Sages on which Sankara had based his own monistic school. And in time, the act of offering different interpretations to the super-conscious experiences of the Vedic sages, to support one's own school of philosophy, became the fashion of the day; and the dualistic schools of thought also produced their own like the rest, in support of themselves. It must be told, however, to the credit of the teachers of the qualified-monistic school, especially of Ramanuja, that they advanced the highest possible solution of the relation of the Brahman with the human soul and the universe, that can ever be given by human reason without its attaining the highest stage of super-consciousness, viewing the latter two as forming inseparable parts of the universal, the Brahman. It must be said nevertheless, that the history of philosophy in India from the age of Sankara down to the end of the eighteenth century is full of minute records of, not unoften, far-fetched interpretations of the experiences of the Vedic seers of thought, which rendered the question of finding the end of religion and philosophy more than ever hopeless during the time.

The advent of the nineteenth century brought in its wake quite a new state of things, in the realms of religion and philosophy in India. With the birth of a seer of thought of the first order, the inter-penetrating power and magnitude of whose living realisations are as it were, the culmination of the chain of super-conscious

experiences, beginning from the Vedic age down to our own times, of all the sages and the masters that were born in the country—she has become able not only to hold her own against the rapid encroachments of the tidal wave of materialism that visited her shores from the far West, but to send all over the world the mighty proclamation that her vigils of the past in searching after the universal end of religion and philosophy have at last been crowned with success—that dualism, qualified-monism and monism are each in itself true as successive stages on the way to the realisation of that goal—that philosophy and religion lead men always from truth to truth, from lower to higher and the highest truth—and that all the different forms of religion that exists or will ever exist in the world are and will be, every one of them, true, in the sense that each one of them does and will represent a path leading to that ultimate goal.

Reader! we will make bold to relate to you, as best as we can, the account of this wonderful life of super-conscious realisations, in spite of the trembling that we feel in our heart considering the stupendous task before us and our own shortcomings. For such indeed, are the lives of the great Masters that they have always drawn the worshipful reverence of the people of all ages and climes—and of such, has it been told in the Bhagavad-Gita that they come to fulfil the universal necessity of the age in which they are born. And have not the demands of the present age of unbounded scepticism and materialism in the field of religion all over the world, pointed clearly to the necessity of the in-coming of such a Master?

THE ETHICAL ASPECT OF THE VEDANTA.

BY

Professor K. Sundararama Aiyer, M.A.

PART. 1.

Karma—Its source, nature and divisions.

The question, How to distinguish right from wrong?—has long been a vexed question among thinking minds and in societies at large. If we take the standards of conduct prevailing in various societies and grades of society, we find that they vary capriciously. Let us take, for instance, the institution of marriage which, more than any other, is responsible for the determination of the purity of the family, the energy of the individual and the resources, character, and policy of the state in societies. The divergences found to prevail are great and striking. What is considered moral in one society is considered immoral in another, and *vice versa*. Not only we have polygamy and monogamy, polyandry and monoandry, and several other systems prevailing, but, if we descend to details, we find that in one place widow-marriages are approved and in another disapproved, in one place the marriage of cousins is approved and in another disapproved, in one place the marriage of sisters in-law is approved and in another disapproved, and so on. Similarly, with regard to the position of women in society and the family and every other institution, social, political, and economic, standards, ideals and rules of conduct vary considerably. Not only do ordinary social rules and standards vary, but great writers, thinkers, philosophers, reformers, and leaders of men hold radically different views. Various, also, are the ethical schools claiming our attention and allegiance,—the inductive, the intuitive, the theological, the metaphysical, and so on. While the scientific view of ethics holds that the forces governing human conduct are all open to observation and generalisation, others either point to the inner emotional or volitional elements present in, or preceding the manifestation of ethical phenomena, or appeal to a special faculty in man or to the revealed will of God as determining the distinction of right and wrong.

In India the attempt has never been made to apply the principles of reasoning to ascertain the ideas or rules governing our judgments of conduct, nor have we resorted to any of the other explanations already mentioned which have been insisted upon in

the West. Here alone our Sages and Shastras have postulated a practically realisable method, principle, or truth as the source of our knowledge—not of a basic principle determining the distinction between right and wrong—but of the actual rules or precepts of ethics and of the teleological motive, as opposed to the merely mechanical tendency, governing human conduct. That method of determination is the perception or discovery of the laws or rules of conduct known as Dharma in the super-conscious state of *Samprajnata-Samadhi* (Cognitive trance). Hence Dharma is eternal and does not differ with the differences of time and place—such as the circumstances and fortunes of a society, the whims and caprices of a despot, or the variations of policy or emotion in a deliberative council or parliamentary assembly,—though it varies in its details according to the station and function appertaining to the individuals who constitute society. Ideas similar, or supposed to be similar, to those forming the basis or method of determination of the Arya-Dharma are adumbrated in various passages of the writings or the ethical systems of a few modern philosophers. The following may be quoted as an instance and is taken from one of the writings of the late eminent philosopher, T. H. Green :—"The assurance of there being a reality—one, complete and absolute—has been the source of that very knowledge which cannot become a knowledge of such reality. It is involved in the presence of reason in us as the consciousness of a subject which we do not know but are, and through which we know. Though communicated to us in a mode which does not allow of its being in a strict sense known, it keeps before us an object which we may seek to become. It is an element of identity between us and a perfect being who is in full realisation what we only are in principle and possibility. That God is it entitles us to say with the same certainty as that the world is, or that we ourselves are. *What* he is, it does not enable us to say in the same way in which we make propositions about matters of fact, but it moves us to seek to become as he is." How lame, halting, obscure, mystical and inextricably involved in contradictions are statements like these regarding the nature and mutual relations of God, the individual and the world? Do we not realise that these grave defects and contradictions are due to weak man's unaided attempt to ascertain by the processes of reasoning the nature of objects appertaining to a state of existence which transcends the necessary and obvious limitations of those processes? If, as Green maintains, "to know is to relate," how can reason know the nature of the objects or entities comprised in the region of the absolute? To obtain knowledge concerning supra-sensuous and supra-natural entities, we want a source of knowledge different

from our faculty of ratiocination. When, in the absence of such a source of knowledge, men apply the processes of reasoning to ascertain the nature and relations of entities which lie beyond the province of reasoning, they must necessarily be led into meaningless fictions or moonshine such as even a thinker of undoubted eminence like Green has been unable to escape. Similarly, human reasoning must fail to inform us in ethics of the exact nature of what Green, in his "Prolegomena to ethics" calls "some perfection which has to be attained, some vocation which has to be fulfilled, some law which has to be obeyed, something *absolutely desirable*, whatever the individual may for the time desire." Hence, the super-conscious state known to Indian *Yogis* and *Gnanis* as *Samprajnata-Samadhi* can alone be the foundation of a code of ethics having the famous teleological aim and motive known to our Sages and Shastras as *mukti* and avoiding the material evils and dangers of a purely mechanical system of sensational or rationalistic morality.

Karma or *Dharma* is the name we apply to the entire body of the laws of conduct which form the ritual and morality of the Vedic religion. Some people hold that *Karma* means any kind of work or action. The word may be used in this sense in addressing people in the West, for they have no distinction of the kind known to us which demarcates actions prescribed or proscribed by the Shastras from others. Hence Swami Vivekananda says in his New York lectures on *Karma-yoga* :—

"In *Karma-yoga* we have simply to do with the word *karma* as meaning work." And again :—"We are all performing *karma* all the time in our lives. I am talking to you : that is *karma*. You are listening : that is *karma*. We breathe ; that is *karma*. We walk : *karma*. We talk : *karma*. Everything we do, physical or mental, is *karma*, and it is steadily leaving its marks on us." It is not in this sense we are concerned with *karma*,—for there is no need to inculcate or teach *karma* in this sense. We are concerned with *karma* as an ethical precept having a teleological aim. *Karma* is taught in the Vedic religion as a matter which has an important bearing and purpose in determining the future destiny of the soul. The Blessed Bhagavan says in the Gita (IV, 15,16.)

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि सुमुहुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसेऽशुभात् ॥

“ Knowing this (*viz.*, that agency in karma and attachment to the fruits of karma do not touch the Atman) even those men of past ages who were desirous of liberation performed karma. Therefore do you, too, perform the karma which was done by the ancients in times of great antiquity. Even knowing people are in delusion here,—*viz.*, as to what is karma and what is not-karma. I shall therefore explain to you karma, by knowing which you will be freed from the evil (of samsara).”

No such teaching would have been needed or given, if everything we do is karma. No doubt the Gita also refers to karma in this wider sense. It is said in the Gita III., 5 :—

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

“ For no one ever remains, even for a moment a non-performer of Karma. All are impelled involuntarily to the performance of Karma by the energies which are born out of their inborn tendencies.”

But such merely muscular or physical actions of an involuntary kind are common to all creatures of the animal and even vegetable worlds and have no part in the determination of the successive births or the leading of man to freedom from the bondage of Samsara which is what the Blessed Bhagavan has in view when he says in the Gita III. 9:—

यज्ञार्थात्कर्मणोऽन्वयं लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गाः समाचर ॥

“ This world is bound by (all) Karma other than the Karma done out of the desire to please Vishnu (*Yajna*). Therefore, Son of Kunti, do you perform Karma on His account with full faith and being free from attachment.”

Arjuna is also taught that the Karma which it is necessary for him to perform and which has to be performed as the love-offering of a heart devoted to the supreme Lord, Vishnu (*Yajna*), has to be learned from the Veda.

कर्म ब्रह्मोद्भवं विद्धि (Gita, III. 15.)

“ Know that Karma has the Vedas for its source.”

तस्माद्भक्तं प्रमाणं ते कार्याकार्यव्यवस्थितौ । (XVI. 24.)

“ Therefore the Shastra is your authority in knowing how to decide as to what ought to be done and what ought not to be done.”

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानेवं शास्त्राविमोक्षये ॥ (IV. 32.)

“Sacrifices of many sorts and of the kind mentioned above (IV. 30 & 31) are taught in extended detail in (and capable of being known only through) the Vedas as the source. Know then all to be born of Karma (and not of the Atman), and knowing thus, you will be liberated from bondage.”

These and other Slokas clearly establish the fact that the Karma which has an importance for man's supreme destiny is to be learnt from the traditionally-transmitted sacred source known as the Sastra (Sruti, Smriti, Itihasa, Purana &c.) and that the Sastra is what the Gita means when it mentions the word *Brahma* in the above passages. Some foreign interpreters of the Gita are ignorant of the fact that the word *Brahma* has various senses, and is frequently also used in the sense of the *Veda*, in Indian literature. For instance, we may cite the well-known passage of Manu-Smriti, IV. 233.—

सर्वेषामेवदानानां ब्रह्मदानं विशिष्यते ॥

“Of all gifts, the gift of the Veda is the highest” (in its result). Not being aware of this fact, they understand it to mean the Supreme God in the Gita passages above quoted, and thus distort their real sense. For, if *Brahma* is so understood always without discrimination, we shall frequently get into inextricable difficulties. For instance, Gita, III. 15, which says, “know that Karma has Brahma for its source, and that Brahma has the indestructible (*Akshara*) for its source” will become practically unintelligible. It is clear, then, that the Karma which alone has an ethical and spiritual value for us is what is prescribed in the Sastra, and does not mean muscular or physical activity at large. The case is analogous to *Dana*, gift—which means that which is prescribed in the Sastras as having an ethical and spiritual value,—not what one gives to his wife, son or daughter through the impulsion of natural affection which springs from the bond of blood.

Before we proceed to classify Karma, it is necessary to point out that, with regard to each individual Karma or rite, four points have to be attended to, which necessarily imply each other and without which no Karma can be understood as having a meaning, obligation, fruitfulness, or even a valid and recognisable form with its appropriate beginning, middle, and end. Those four points are:—(1) *Adhikara*, i. e., फलसंबन्धबोधनं, the communication of

knowledge regarding its fruit ; (2) *Viniyoga*, i. e., क्रियायाः फलशेषत्व-ज्ञापनम्, the calling to recollection of the fact that the Karma *must* be practised as the indispensable means to the gaining of such fruit; (3) *Prayoga*, i. e., अनुष्ठानम्, the actually being made to go through the rite or ceremony ; (4) *Utpatti* i.e., कर्मस्वरूपज्ञापनम्, the calling to recollection of the order in which its various parts must be performed before it can be declared to have attained its full shape and form and in consequence capable of bearing its intended fruit. Hence all Vidhis or injunctions regarding Karma stand related to अनानगतोत्पाद्यभावविषयः, positive matters not yet presented to perception and having to be brought into existence by our future activity. They do not stand related in any manner to a सिद्धवस्तु, a thing already existing and for the *shaping* of which no effort needs to be put forth.

We now take up the division of Karma. Certain kinds of Karma are prescribed in the Vedas, while others are forbidden. The former is known as *Vidhi*, and the latter as *Nishedha*. Vidhis are of four classes,—(1) *Nitya*, duties for which the occasion arises every day by Shastraic injunction, for example the Agnihotra rite or *Snana* and *Sandhya-Vandana*, the twilight baths, oblations and devotions every morning and evening; (2) *Naimittika*, which are prescribed on particular occasions,—once a fortnight like the oblations to the Pitris (*tarpana*) on new-moon and full-moon days, or once a year like the *Sradhas* in which offerings are made to the Pitris, or during Solar and Lunar eclipses when ceremonies are performed having the same intent and purpose; &c., (3) *Karma*, what is prescribed as necessary for obtaining a particular result desired,—for example *Jyotishthoma*, for one who wishes to obtain the Elysian joys of Svarga, *Chitra* or one who desires abundance of cows, *Kariri-ishti*, for one who wishes for rain, and so on. The obstacles to the attainment of what is desired are, by inference, got rid of by the performance of the Karma which the Veda prescribes for such attainment. (4) *Prayashchitta*, the Karma which is prescribed as an expiation for the sin incurred by *Pramada*, which consists either in the mere forgetting of what has to be done or the failure, on set purpose or from the unavoidable pressure of circumstances, to do what is prescribed by the Shastras. *Prayashchitta* rites are of two kinds,—(a) *Asadharana*, that which is intended as an expiation for some particular sin known by us to have been committed in this birth, such as the taking of impure and forbidden articles like opium, onions, &c., the taking of food in the company of impure men or men of low caste (b) *Sadharana*, that which is intended as an expiation for sins in general which we might have committed in

previous births, though at present we are unable to call any of them to our recollection. Bathing in Ganges, the repetition of the thousand names of Vishnu, &c., are examples of expiatory acts of this class. Both these kinds of Prayaschitta rites come also under the head of *Kamya-Karma* already noticed, as their object is to get rid of sins which stand in the way of our obtaining higher worlds of enjoyment.

The first two classes of Karma—*Nitya* and *Naimittika*—*must* be performed by all for whose benefit they are prescribed by the Sastras. For, as says Sankaracharya, “अकरणे प्रत्यवायश्चयात्” “sin is incurred if they are not performed,” and that will surely trouble in future births or even in this one. Those who desire release from the bonds of Samsara (*Mumukshus*) must avoid *Kamya* and *Nishiddha* Karmas, for the former lead to various higher forms of life in future worlds, and the latter to lower forms of life,—and both these they want equally to avoid.

Sri Sankaracharya, in his Bhashya on Brihadaranyaka Upanishad, observes with justice that there is no fundamental or necessary distinction in the very nature of the Karmas themselves which leads to their differentiation as *Nitya* and *Kamya*. The former may pass into the latter and *vice versa*. For the person who does what is ordinarily classed as a *Nitya-Karma* may have his mind bent towards some definite fruit as its result,—such as the desire for health and longevity by the performance of the daily twilight baths and devotions; or a person may perform the *Jyotishthoma*, *Kariri-ishti*, &c., without any personal interest in them and simply as a love-offering to Isvara and out of a disinterested love of the happiness and solidarity of all sentient and living beings in the universe. Sri Sankaracharya says :—“न चाग्निहोत्र-दर्शपूर्णमासचातुर्मास्यपशुबन्धसोमानां कर्मणां स्वतः काम्यनित्यत्वविवेकोऽस्ति । कर्तृगतेन हि स्वर्गादिकामदोषेण कामार्थता तथाऽविद्यादिदोषवतः स्वभावप्राप्तेऽपि निष्प्राप्तिपरिहारार्थिनस्तदर्थान्येव नित्यानीति युक्तं तं प्रति विहितत्वात् । न परमात्मवाद्यात्म्यविज्ञानवतः शमोपायव्यतिरेकेण किञ्चित्कर्म विहितमुपपन्नम्यते । कर्म-निमित्तदेवतादि सर्वसाधनविज्ञानोपमर्देन ब्रह्मज्ञानं विधीयते ।” There is no intrinsic difference of *Kamya* and *Nitya* among the Karmas known as *Agnihotra*, *Darsa*, *Purnamasa*, *Chaturmasya*, *Pasuvandha*, and *Soma*. Their utilisation as the means to the satisfying of *Kama* (desire) is due to the fault which attaches to the *Karta*, the doer,—*viz.*, the desire of the carnal enjoyments of *Svarga*. Similarly to him who is subject to the fault of *avidya*, &c., and who has the natural desire to obtain what is desirable and avoid what is undesirable, it is right to hold that *Nitya-Karmas* are prescribed

to secure that aim. To him who has the true realisation of the Supreme Atman, it is not known that any Karma is prescribed except the practice of Sama, (the control of the mind and senses),—for the knowledge of the Atman is stated as attainable after the abandonment of the particularistic knowledge of various means (to the attainment of material fruits) like Devatas (and their worship), &c., which arise from the performance of Karma." Hence, according to Sankaracharya, what brings a Karma into the category of Nitya and Kamya lies in the mind of the doer and not in the Karma itself,—just as colour attaches not to the object, but to the unabsorbed ray of light which is conveyed to us from the object. It does not follow from this that no results will accrue to those who, while doing this Karma, do not care to reap its harvest of fruit. Results will, and must, come in, whether we desire them or not. Only desire binds the soul to lower ideals and prevents it from soaring on its wings heaven-ward.

Karma may also be looked at, and divided, from another point of view. It is either (a) *sthula*, gross, or (b) *sukshma*, fine. The *sthula* class itself is sub-divided into *kayika* or bodily, and *vachika* or vocal. The Nitya, Naimittika, and Kamya Karmas already mentioned fall under the head of *kayika* Karmas ; the utterance of Mantras (to be treated presently) falls under the class of *vachika* Karmas. The meditation or worship of God is *manasa* Karma. The mental Karma is superior to the vocal, and this again to the physical. Manu, II 85, says :—

विधियज्ञायज्यश्चो विशिष्टो दशभिर्गुणैः ।

उपांशुः स्वाच्छतगुणः साहस्रो मानसः स्मृतः ॥

"The japa yajna (or Karma) consisting of audibly-uttered prayers is ten times more efficacious than a yajna performed according to the rule (*vidhi*) prescribed in the Veda ; a Mantra muttered so as to be inaudible even to a bystander surpasses it in efficacy a hundred times ; and the purely mental worship surpasses it a thousand times."

The *Vachika-Karma* (forming the second class just mentioned) consists of the utterance of Mantras, and is of four kinds according as they are of various degrees of grossness and fineness. The gross (*sthula*) sound is manifested in the region of the throat and mouth and is known as *Vaikhari* or Varna, or Akshara, the sounds of the letters of the Sanskrit alphabet. *Vaikhari* utterance is of two kinds :—*japa*, (prayer uttered aloud) and *Upamsu* (prayer in

subdued utterance which cannot be heard even by the nearest bystander.) The fine (*sukshma*) sound is manifested in the region between the navel and the heart, and is known as *Nada*. The *sukshma-tara* and *sukshma-tama* sounds—both superfine sounds—are known as *Pasyanti* and *Para*, or also *Karya-bindu* and *Karana-bindu*. The former is manifested as *prana* or (*breath*) below the region of the navel; and the latter is the unmanifested *Kundalini-sakti*, or *chit-sakti* which resides in the plexus known as the *Muladhara*, the basic plexus or lotus of the Yogis and from there pervades the entire length of what is known as the *sushumna nadi* (of the Yogins) up to the plexus or centre known as *Sahasradala-chakra* (or *sahasrara-chakra*),—the thousand-petalled lotus in the region of the brain and head. The *Pasyanti* (or *Karya-bindu*) is so-called, because it can be *seen* as light in various forms in the thousand-petalled lotus just mentioned. *Para* is the *sakti* or *Parvati* of the Puranas, the *Uma-Haimavati*, of the Kena-Upanishad. *Para* and *Pasyanti* are only perceivable after long practice of Yoga by *Uttamadhikaris*, those who have gained the highest degree of Yogic merit. The fine sounds known as the *nada* can be heard from within the body after a moderate amount of practice. Such persons as have realised it are *Madhyamadhikaris*, men of middling merit. Those who are content with the loud *japa* and the subdued *upamsu* utterance in prayer are the lowest in the scale,—*adhamadhikaris*.

Sankara's remarks as to the true rationale of the distinction between *Nitya* and *Kamya* Karmas are also applicable to the *Vachika* (or vocal) Karmas just referred to. Only those who are foolish or unfortunate will hanker after trifling personal aims and results and thereby convert into *Kamya*-Karmas what, if such petty aims were discarded, will be transformed into *Nitya*-Karmas and become steps leading to the soul's supreme goal of freedom. For such absence of petty personal aims and interests (or *Kama*) will lead to the knowledge that the soul (*jiva*) is not the doer or enjoyer or the attached,—to the knowledge conveyed in अकर्ताऽहम् (I am not the doer) अभोक्ताऽहम् (I am not the enjoyer), असङ्गोऽहम् (I am unattached). It is this knowledge that is usually known in the Vedanta by the technical word *Chitta-suddhi*—the purification of the heart which is the essential and indispensable preliminary to the attainment, of the supreme self-realisation (*Atma-Jnana*) through the Guru's teachings and the plenitude of his grace. Besides this negative effect, we have also (as already stated) the unavoidable subsidiary positive gain of the results of the Karmas performed,—the result expressly mentioned in the *Sruti* itself or the attainment of *Svarga* where no

such results are expressly stated. Bhagavan Apastamba says, (I. 20-3) :—

“ तद्यथात्रे फलार्थे निमित्ते छायागन्ध इत्यनूत्पद्येते ।

एवं धर्मं चर्यमाणमर्था अनूत्पद्यन्ते । ”

“ Just as from a mango-tree planted from the desire of fruit, shade and smell are obtained as subsidiary results so when the dharmas are duly performed, the results (desired and other) spring from it as a matter of course.” Similarly, when proscribed Karmas are avoided, we are saved from falling into the Naraka-world which springs as the consequence of performing them through the insatiable lust after forbidden pleasures.

Lastly, we have the class of *sukshma-Karma*, consisting in the meditation or worships of God (*Istararadhana*) or of inferior deities (*devataradhana*). The subject of *upasana* or meditation is usually treated apart from Karma and as a part of, or as identical with the Hindu philosophic doctrine of Bhakti. We intend to adopt this course, and shall at present deal with the remaining topics of Karma in later issues.

VISISHTADWAITAM

By

Professor. T. Rajagopalacharya, M.A. B.L.

(Continued from page 251.)

Visishtadwaitam, like Adwaitam and Dwaitam, is a system which accepts the authority of the Vedas, the Smritis, and the Puranas, and acts on the axiom that their conclusions are unquestionable in matters outside the range of the senses : when a statement is made on a matter of this kind in a text of the Veda or other authoritative treatise, the last word is said on the matter, and it is no more open to discussion by ordinary process of logic, than the conclusions of a legislative enactment can be questioned by considerations of mere expediency. Manu says :

The Authoritative basis of Visishtadwaitam.

श्रुतिस्तु वेदो विशेषो धर्मशास्त्रं तु वै स्मृतिः
ते सर्वार्थेष्वमीमांसे ताम्भ्यां धर्मो हि निर्बभौ ।
योऽवमन्येत ते मूले हेतुरास्माभ्याद्विजः
स साङ्गिर्बहिष्कार्यो नास्तिकोवेदनन्दकः ॥

(II. 10, 11,)

and again :

आर्यं धर्मोपदेशं च वेदशास्त्राऽविरोधिना ।

यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः ॥

(XII-106.)

"The *Sruti* is the Veda, and Dharma Sastra is *Smriti*. These should never be controverted, for, from them the Dharma shines out. Whoever treats with contempt these fundamental authorities by resorting to the science of argumentation, must be expelled by good men ; for such a censurer of the Veda is a *nastika*, or one who denies everything. So, he alone and no body else knows truly Dharma who discusses the purport of the Veda and the *Smriti* by reasoning like that of the *Mimamsa* which is unopposed to the Veda."

And the author of the *Brahma Sutras* echoes the same sentiment when he says : तर्कप्रतिष्ठानादपि (II.1.II..) when he refutes the *Sankhya*; he says that the *Sankhya* system being based on mere reason or logic, is liable to be upset by other argumentation as that of the *Bouddhas* which may be superior. And the *Mahabharata* caps all these in the well-known verse,

तर्कोऽप्रतिष्ठश्चतयो विभिन्नाः नैको मुनिर्यस्य मतं प्रमाणम् ।

धर्मस्वतत्त्वं निहितं गुहायाम् महाजनो येन गतः स पन्थाः ॥

Now what is the effect of this attitude of the Hindu philosopher ? Does it mean that in spite of the torrent of words which he can pour out in argumentation, he is after all a slave to pre-arranged dogmas and that he has no common basis at all for reasoning with one who does not subscribe to his revered authorities ? Should words uttered centuries ago and by unknown persons so circumscribe him by their import that he must bow to them and confess himself unable to get out of their clutch and betake to free reasoning where it may yield a more welcome conclusion ? Theoretically it would seem that this is so. No Hindu philosopher has yet dared to say that he does not accept a Vedic conclusion in matters outside the experience of senses ; he goes further and says with *Badarayana* तर्कप्रतिष्ठानात् ; that is, that reasoning is inconclusive in ultimate matters. And our experience seems rather to confirm this view, for can we say that the systems which deny authority to revealed texts are any nearer unanimity on those fundamental matters which occupy the thoughts of man ? Still it is a tight and somewhat dogmatic position for the Hindu philosopher to say that the *Shastras* are his only guide ; *Sri Ramanuja* for instance takes infinite pains in his commentary on the *Sutra शास्त्रयोर्निष्ठात्* to refute every possible argument for the establishment of a first cause by

ratiocination, and concludes that God can be known only by the words of the Sruti.

To show that this position is not so hopelessly irrational as it may seem, we shall put forward a few considerations. In the *first* place, the Srutis and Smritis are numerous and often of conflicting import, and the process of interpretation is freely availed of by all commentators generally to deduce any desired conclusion as *the* purport of the text. In actual result, therefore, there is some considerable freedom of discussion on fundamental questions in spite of the implicit reverence for authority that is enjoined. This process of interpretation, it should be remarked, is the inevitable accompaniment of all verbally binding pronouncements, and is of course a legitimate process for finding out their meanings. In the *second* place, the Srutis and Smritis are not simply the dogmatic assertions of certain unknown men. They may reasonably be taken as the embodiments of the conclusions of the best intellects of ancient times on certain questions about which we have hardly much additional material to base judgments upon. It is wonderful how much of similarity there is in the various reasons and conclusions of the olden times in this country with the variety of philosophic speculations of ancient and modern European thought. We see even now each philosopher has his day when he is in vogue and it often happens that the oracles of one generation are laid aside by a succeeding generation. Therefore Vedic conclusions which represent the crystallised views of superior intellects of ancient times are not to be despised. In the *third* place these ancient men have been usually described as *Seers*, i.e., as persons whose perceptive and other faculties had been specially cultivated, and whose enunciated views on matters outside the range of ordinary perception are entitled to great respect, as it is conceivable that supersensual things are such only relatively to ordinary men, and where the sensorium is extraordinary, its range of perception is enormously increased. In the *last* place, authority is claimed for the Vedas not as pronouncements of mere man however exalted, but as eternally and indestructibly existing ideas which pronouncement only manifests from age to age. As Professor Sundararama Iyer has explained, (*Vedanta Kesari*, July, 1914.) — “The Veda is not a text book. It is not an authoritative set of doctrines proclaimed by any human personality or systematised in course of time into a consistent whole so as to withstand the shocks or respond to the needs of time and circumstance. The Veda consists of sounds transmitted to the present day by a succession of teachers” “The Veda consists of those sounds which Isvar

preserves with Him with the rest of the Universe in Pralaya and which he conveys—when creation begins again—to the Rishis who are qualified to receive them and transmit them to others.” As the learned Professor further points out, the truths of the Vedic doctrines are realisable by every one if he puts forth the needed effort under proper guidance and in the proper manner. It is therefore claimed that the acceptance of the authority of the Veda far from dragging down the Hindu philosopher from the pedestal of reason, raises him to an eminence which cannot be reached by the mere experientialist who discards super-nature, or the man of faith who follows the authority of some other human being and who is liable to be misled by all the latter’s failings and limitations. This view of the Veda is the general view of all thiestic Hindu philosophers. The अपौरुषेयता of the Veda is elaborately maintained by Jaimini and accepted by all Vedantins. The Vedas are frequently denoted as प्रत्यक्ष and the Smritis as अनुमान. And the eternity of sounds is laid down in the Mimamsa as the principle basis of the eternity of the Veda.

The authoritative basis of Visishtadwaitam being thus the Veda as a whole including the Upanishads, we see Ramanuja basing his conclusions on Vedic texts or strengthening the same by references to such texts. It is conceivable that many of his positions may be defferent if argued out from the standpoint of mere reason. But textual authority to the contrary compels him to reach certain conclusions which however are to him perfectly consistent with mere reason. Thus the existence of *Nityas* or permanently free souls, the conception of Lakshmi as a permanent consort of the Supreme Being with a distinct individuality, the existence of Heaven as a distinct place outside the changing cosmos—a place of abode, for blissful service to the Deity, of all liberated and free souls, the doctrine of *prapatti*, or absolute self-surrender as a sufficient method of salvation for the generality of people in the place of the more arduous Bhakti or Yogic realisation of the Supreme, the nature and attributes of the Supreme Soul and the individual souls, all these are doctrines of the Visishtadwaitin which are derived for him from the clear statements of texts which he cannot disregard. In matters beyond ordinary perception and reasoning, he thinks himself free to follow the dicta of Vedic texts.

There is a school of religion in India known from ancient times as the Bhagavata School. It is said that there are references to it in the Buddhist writings, with what truth I have not been able to ascertain. The literature of this

school is what is known as the Pancharatra Agama of which there are several treatises, like the Narada Samhita, the Satwata, the Poushkara, the Jayakhya, the Lakshmi tantra, the Iswara Samhita, the Parama Samhita etc. These Samhitas generally speaking contain a scheme of the universe and rules of worship especially of *Vigrahas* or idols. They acknowledge Vasudeva as the Supreme Lord and consider him as appearing originally in four forms, *Chatur Vyuha*, viz., Vasudeva, Sankarshana, Pradyumna, and Aniruddha. The first is the Supreme Lord Himself, the second is the form presiding over the Jiva, the third is the Adhithana Devata of mind, the fourth that of the *Ahamkara*. The Pancharatra consisted of various sub-schools, like the Agama Siddhanta, Tantra Siddhanta, Mantra Siddhanta, Tantrantara Siddhanta. These contained specific rules as to various Samskaras or investing ceremonies for its followers and were based on a special Sruti text known as the Ekayana Sakha. The followers of this tantra were found among all classes, and the system spread over the country possibly in the early centuries of the Christian era. Unlike other Tantras, the ritual of this tantra was simple and pure; liquor, and the female principle were not considered as the object of worship; no human sacrifices were inculcated; and God Narayana or Vasudeva was the object of worship. The daily routine was divided into five periods, पञ्चकाल, and each was devoted to the bodily or mental worship of the one Lord. There is reason to think that the Visishtadwaitins of the earlier days joined this Bhagavata School and adopted its tenets as their own in practical religious matters. The burning of the shoulders with the disk and conch, the wearing of vertical caste marks, and the general austerity and godliness of life were the characteristic features of this school. Sri Krishna is described as a Satwata, and the Mahabharata refers to this school in several places. In the Bhishma Parva we read :—

ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैश्च कृतकचण्डैः

अर्चनीयश्च सेव्यश्च पूजनीयश्च माधवः ।

सात्त्वतं विधिमाख्याय गीतस्संकर्यणेन यः ॥

There are also many references in the Moksha Dharma to the same system. It is asserted by the Bhagavata School and accepted by all Vaishnavites that these tantras were pronounced originally by God Narayana Himself and that they are therefore infallible. It is also generally accepted that the Brahma Sutras refer to this system in four Sutras at the end of the second quarter of the second chapter. There is a controversy among commentators as to whether Badarayana refutes this system also as heretic like the Sankhya, the

Boudha etc. or whether he accepts it as orthodox. Sankara takes the former view. Sri Yamunacharya, of the 10th century A. D. has written a special treatise to establish the orthodoxy of this system, and Ramanuja explains the Sutras as expressing that the system is approved finally by the author of the Brahma Sutras. I have discussed this matter somewhat fully elsewhere (see my *Vaishnavite reformers*, p. 37—44), and do not propose to go into it here. I think it must be taken that the third Sutra of the quartette is a Sidhanta Sutra from its form and that the Sutrakara did not count the system altogether among the heretical ones. However this may be, this identification of the Pancharatra school with the Visishtadwaitins must have taken place early, as we find that scholars like Dr. Thibaut see the influence of the school in the Bhagavad-Gita, and Sri Sankaracharya himself makes only a partial condemnation of the system. He also usually refers to the Supreme Soul when inclined to speak of it as a personal God by the name *Vasudeva* or *Narayana*.* If therefore some practices of this school were *Avaidika* in Sankara's view we have still no reason to suppose that the sect as a whole enjoyed any disrepute in his day. As we have said, we only refer here to the fact that an early Tantric sect had many doctrines of the nature of Visishtadwaitam and has become finally merged in the followers of this philosophy.

Philosophy is usually supposed to be distinct from religion but the distinction is very often difficult to express. **Visishtadwaita as a religion.** Philosophy concerns itself with the theory of the Universe, the nature of God and Souls and their inter-relation. Religion inculcates rules of conduct between the individuals to one another and towards a higher being, and defines the nature of the ultimate goal and how it should be reached. Philosophy is a matter of the mind, the work of the reason of the man. Religion is a matter of the heart, the mode of satisfying those cravings after ultimate perfection which the human soul feels when it reflects.

There are situations in a man's life when he feels himself powerless and miserable. He is in the depth of despair ; he sinks under profound sorrow. He needs a helping hand and finds none to save him. In such moments, a hopeful and cheerful religion is felt to be a blessing. To be told that there is a higher being to whom he is an object of regard and love, that he should rely upon such a being, and pray to it, that his nature is innately one with

* तद्विष्णोः परमं पदम्—तस्य व्यापनशीलस्य ब्रह्मणः परमात्मनः वासुदेवाख्यस्य ।

(कठोपनिषद् भाष्यम् ॥)

that of that being or that it is closely similar to it, that, no doubt, his griefs and sorrows are the results of actions which he cannot retrace, but that the true remedy is to understand his nature and that of God, and to act in unison with God's will, these are some of the consolations of religion which have been prized by men in all ages. The Visishtadwaitam is such a religion. It inculcates Bhakti or intense Love of God,—a love so intense that nothing else matters. A soul filled with such Love to God finds any other occupation jarring on it. It inculcates the personal aspect of God and emphasises Him as the loving father, the ever ready friend, the only resort. It chastens the personality of the Bhakta, and teaches him renunciation, purity, and unselfishness. It assigns as the goal of all his ambition, liberation from births and deaths, a state of complete attunement to God's will, and incessant and agreeable service to Him in heaven, his select abode. Service is usually unpleasant, but this service to God after liberation is bliss itself as it is merely the expansion of his own nature in sympathy with that of the larger intelligence of which it forms a part. If the object of religion is to be a help to man in his aspirations to perfect his nature, it may be said that Visishtadwaitam aids the attainment of that object by postulating the retention of the souls' individuality after liberation as well. And the doctrine of surrender which is claimed by Visishtadwaitam as an independent means of salvation is so conceived that it is applicable to all irrespective of caste or creed, and requires nothing but a genuine and hearty reliance on the divinity, the sole refuge of all men of whatever religion, in the most serious moments of their earthly life.

THE RAMAKRISHNA MISSION AND SOME SOCIAL PROBLEMS.

The following is the Presidential speech of Mr. N. Subramania Aiyer, M.A., Senior Dewan Peishcar of Travancore, at the 53rd Birthday Celebration of Swami Vivekananda :—

"The national ideals of India," said Swami Vivekananda, "are Renunciation and Service. Intensify her in this channel, and the rest will take care of itself." The Mission of the Ramakrishna institution in this world has been, and is, to spread these ideals.

Renunciation, as a regulating force of righteous life, is not the renunciation of one's name, form, function or place in the society of which he is a part. It is the recognition that he is only a part, and can, by his acts and omissions, not only affect the welfare of

every other part, but must, in his turn, be affected by the actions and omissions of every other. It is the renunciation in the sense of separateness of interest, as between the unit and unit in this gigantic organism of the Universe. Applied to the family organism which is the root of the national tree, renunciation would be the dedication of human beings to each other in their respective functions. In the social organism, likewise, it would be of service by a member of an occupational group, to other members of that group, and finally, in the world's organism of one nation to every other, through a system of exchange of labour such as that for which the respective peoples may possess special facilities. Thus then renunciation and service correspond to *Guana*, or the knowledge of one's place in the Universe, and *Karma*, or the performance of the function belonging to it.

This organismal ideal or goal of society has both a scientific and religious basis. But the standard of the perfect organismal condition can be taken as existing only when all the classes balance one another, the only kind of predominance being predominance in one's own respective function.

Caste.

Much of the confusion in this world is confusion due to the want of a clear definition of terms. Words often get distorted in their meanings with corresponding processes in the thoughts of men. An example, which stands out prominently, is the use of the word "Caste." The same word is applied to two distinct phenomena, caste as it is and caste as it ought to be. If caste as it is, is different from caste as it ought to be, then all denunciation of the former should have no application to the latter. Monsieur Bougle, Professor of Sociology at the University of Toulous, describes caste as a system of social arrangement characterised by (a) hereditary specialisation, (b) unequal distribution of rights and (c) cleavage into a number of water-tight compartments. This is not an inaccurate presentment of caste as it now stands. If hereditary specialisation may be defensible, inequality of rights will not long be permitted. And the circumstance that a system of mutually exclusive social grouping precludes even an attempt to equalise, makes the situation intolerable. It is no doubt true that both of the above things were formed upon a basis of organic distinctiveness, so as to establish labour division by families and to maintain it for all time, without mutual encroachment or fear of such encroachment. It is also true that by placing the external environment in concert with, and in continuation of, the environment of birth,

society would be saved the stress and the strain and the insecurity involved in the choice of profession for each individual, and the service itself will grow in efficiency with each generation of workers. But for all this, inequality of rights will be too dear a price to pay. In the study of caste, the pivotal point, therefore, is to study whether such inequality is of its essence. If the answer is in the affirmative, the institution has no right to resist the dismantling activity of those that act and speak in the name of what they call "social reform" in India. If, however, the hierarchical element is not only not of its essence, nor even a pardonable feature in the eyes of its founders, or of its thinking adherents, it must be quite otherwise. Caste, to the real Hindu, is but religion externalised in society, and is most democratic in its conception and aim. And if it is recognised that it is the sociological counterpart of the animal organism, with distinctiveness in name, form, etc., for its parts and solidarity for the whole, ensured through interdependence and mutuality of functioning, for which the nostrums of interdining and inter-marriage would be poor substitutes indeed, an enquiry into its principles and correct practice would not be an entirely profitless undertaking. It may even offer lessons which, in this hour of the world's greatest trial, must be welcomed by all the nations of the earth.

Progress and Reaction.

There are two other terms that I wish to refer to, and which now seem to be current coins in the domain of the present platform, I mean, the words "progressive" and "reactionary." The word Progress means "going forward" towards some thing, and reaction or retrogression, which is but its synonym, is "going backward," away from something. At all events, the use of the words progressive and reactionary, without reference to any accepted goal, is not only meaningless but mischievous. Unless every change is considered progressive, every opposition to change cannot justly be called reactionary, and until a test is agreed upon, one set of thinkers and speakers must ridicule the other as reactionary, reserving the dignity of being progressive severely to itself.

Some Tendencies.

I would, in this connection, refer to some tendencies that have to be remembered and guarded against in dealing with questions of vital moment to the well-being of India. One of them is to regard India as passing through a transition stage in a process of nation-formation for the first time. Nothing can be a greater mistake. But even if it is an infant that has yet to be fully formed, it may be noted that society here presents organismal features of a

fairly recognisable kind such as name, form, function and place in the shape of occupational groups, or classes, which have only to be strengthened and developed by the Social Reformer.

There is, again, a tendency to look upon things either absolutely good or absolutely bad. Food, under certain circumstances may act as poison, while poison may prove the elixir of life. One cannot on that account say that food is absolutely bad and poison good. The question is asked, for instance, whether pre-puberty or post-puberty marriage is good for society? While I do not propose to deal with the question in any detail on an occasion like this, I may point out, that, under suitable sets of conditions, one system is as good as another. The reverse is also true. Only we have to know what these two sets of conditions are in order that we might secure the one and ignore the other. If, at a certain period of India's past, girls married only after puberty, it is also true that marriage was preceded by *Yogic* practices by which the senses and passions were brought under control. Possibly, in the course of time, the ascendancy of the flesh set in, and without steps being evidently taken to keep it down, through the due exercise of *Brahmacharya*, the possibility of improper marital desires was simply prevented by making pre-puberty marriage compulsory. If that be so, would it not be premature and dangerous now to claim the freedom involved in some of our ancient customs before we have got back to the then condition of self-control? Else, will it not be a case of exchanging purity for freedom?

Again, if a woman's place is recognised to be in the family organism, and if the upsetting of it is the cause of the woman-trouble in the West, that place should not be endangered by any acts, or policies, personal or public, executive or legislative. Otherwise it probably makes no difference so far as it goes when a girl is given away. If, however, there is felt considerable difficulty in getting our girls married, and if that is the chief cause of the present agitation, anything that would allow marital alliances being entered into at leisure, and not compulsorily, before a certain physiological state, cannot be progressive activity. To say that the legislation now proposed is only permissive, intended merely to confer on certain classes of Hindus the liberty enjoyed under the law by other sections of His Majesty's subjects, is not to say anything at all. It may even, as a most thoughtful European gentleman and a great friend of India, himself told me the other day, seem silly. For, if that is right and serious, why should not a Government, it may be asked, that permits polygamy among Hindus and Mussalmans who form the bulk of the people under its care,

permit it in the case of such Christians, men and women as may wish to "go in for it," instead of attaching to it, not merely a civil disability but punishment in a Criminal Court ?

Significance of National Personality.

Another tendency that is in such great evidence now is to ignore the effect of interference with what is understood by all nations as national form or personality. The customs, habits, language, religion, dress, etc., would make up that personality, and it is a matter of common observation that, no one belonging to any of the progressive nations of the world changes the form or uniform given by his nation except for a special purpose. This tenacity of form has existed in India throughout all the early periods of her history ; but the Indian to-day is tearing off his personality bit by bit, without let or hindrance in a manner and to an extent that no modern nation would think of. A European keeping a tuft, or taking to the loose garment of the Indian, admitted even by several Westerners as fitted for the tropical heat, or chewing betel and nut, or doing one of the many other things which it is not his community's custom to do, would, it is more than probable be treated as a lunatic. It would be obnoxious to the canons of his society—in other words destructive of his national form. But a similar change in the Indian in favour of the European personality will, perhaps, only confirm, as matters now stand, a title to be regarded as an up-to-date person, and even go to enhance its market value. In this world good and evils spring, not from the thing itself, but from the use and the misuse of it due to unfavourable conditions. If, therefore, without seeing the conditions first, we merely change the thing, our net position will remain unchanged. It may even be a case of flying from the ills we have to those we know not of. By looking at the examples of the enlightened and progressive nations, with whom Providence has brought us in contact, we ought to know that social conformity is no vice, nor an element of weakness, and that the cohesiveness of the group is worth some sacrifice of individual convenience or interest, and that society, unless it be a reversion to the savage type, must feel and move as one unit.

The Ramakrishna Mission.

To study the great changes the world is now passing through, to keep the finger with vigilance and without intermission on the public pulse which is now beating at a tremendous rate, to place before them the goal to be worked up to by society, either backwards or forwards, to warn against the tendencies that should be avoided, and to indicate the direction in which we should go, and

to ascertain and explain how the correct course may be made smooth and easy, is the work that all great missions have to undertake. It would, I am sure, be the accepted function of the Sri Ramakrishna Mission in India to muster to its call all her forces, such as they are, and develop the organismal features of her society, by arranging for the propagation, through the Press and the platform, of the religious, social and universal ideals of life; of the rights, duties and concessions of the various members of the family, social and universal organisms, in fact, to be the Brahmana organ, brought up-to-date for the Indian or, rather, the world's social organism.

To the members of the Ramakrishna Mission I would say : you have the right to command the services of every person who, by right of birth, calls himself a Brahmin in the whole of Hindustan. You have also the right to insist on its being recognised that every effort requires an output of physical energy, which in turn presupposes an intaking of food. Money, therefore, is the first equipment, and this you should be able to make by appeals to the public and by indenting on mutt and temple finance. There is the Dharmarakshana Sabha, which could be asked to associate itself with the Ramakrishna Mission in this work. For financing the religious side in particular, the finance of mutts ought to be placed under contribution. It is certainly a matter for regret that these mutts, intended originally for the preservation and development of the Hindu religion, are now, to adapt the phraseology of Lord Curzon, mere jewelled pendants attached to the Indian socio-religious collar, whose detachment will not affect its symmetry or its strength. They should be persuaded to recognise their organic place in the life of the people as the propagators and enforcers of the highest ideals of society and religion.

Temple Finance,

In regard to temple finance, I find that a Bill has been accepted, enabling the funds of the Tirupati Devasthanam to be utilised to finance a school there. In regard to the principle underlying it, I would take this opportunity of respectfully appealing to my Hindu friends, who may have supported it, to say whether they have ascertained, and satisfied for themselves, what are the requirements from a religious and administrative standpoint of a temple like Tirupati, whose surplus appears to be so large as to be available for non-temple purposes as well ? What are the items of the temple machinery recognised as necessary to be seen to, and to have money adequately expended on ; whether those items are properly served by the expenditure now incurred ; whether the priests, for

instance, on whose culture, character and piety the prestige and efficacy of temples must depend, possess, or have been enabled to possess and maintain the qualifications required for their important office ; whether by the expenditure of more money, and, if so, by how much more, will it be possible to raise our temple-priest to the position, if not up to the *Agamic Acharyas* of old, equipped with *tapasic* power acquired through *Yogabhyasa*, at least to the position of the present day clergymen of other religions ? What again is the measure of the hold of Hinduism, and of the temple institution in particular, on the classes and masses in the various parts of India ; whether we, the educated classes that speak in the name of the Hindu Temples, and as the representatives and custodians of their interests, really believe in them and show that belief in our actions, individual and collective ; whether, to the extent that we do not, it does not become our honest duty to decline an invitation so to speak, just as our Mussalman and Christian brethren would do ? What is the amount of money spent from each temple on the elucidation, interpretation, vindication, leave alone the propagation, of the Hindu religion, or of the *Mahatmyam* of the special deity concerned ? And lastly, whether, taking all the temples of a District, or Presidency as one whole, there are not some temples less endowed to which the surplus funds of better endowed temples could be more rightfully diverted, than to the maintenance of secular schools, even allowing the fact that in them an hour will be devoted to the study of religion ?

Reclamation of Criminal Tribes.

Before concluding, I would solicit permission to commend for the consideration of the Mission one special branch of the social service—I mean, the reclamation of criminal tribes. This work is now largely carried on by philanthropic Christian agencies, and there is no reason why, within the scope of the activities of this world-wide Hindu Mission, this should not find a place. To all religionists, man is divine by nature, and crime and vice are directly, or in the last resort, due to want. Recognising this fact, the great and good British Government in India have started schemes for refining, or rather re-divinising, criminal man through the provision of congenial labour, etc. And in a country passing through an acute stage of industrial fortunes, any occasion for building up character and good citizenship on the basis of assured freedom from want, no great movement can afford to let go. I quite recognise that the financial position of the average Indian bears no comparison with that in countries from which the Christian Missions derive their chief support. But if work on correct

lines be started, with the resources we have, and to the extent they would permit, things will right themselves in the long run ; and I may take this opportunity of saying that I know that the Madras Government would be quite prepared to support any sound and well-considered proposal that may be put forward.

Birthday Celebration of Swami Vivekananda.

The 53rd Birthday of Swami Vivekananda was celebrated with great enthusiasm by his numerous disciples, friends and admirers, on Sunday the 10th instant, at a beautiful pandal specially erected for this purpose at the Ramakrishna Home premises, Brodie's Road, Mylapore.

An interesting and varied programme was arranged for throughout the day. First as usual the Bhajana was performed in the morning hours in which all irrespective of caste took part. In the afternoon about 3,000 poor people were fed at Sir V. Bashyam Aiyengar's market, through the generosity of a few of the leading residents of Madras and also contributions from the Muffasal. The rice was distributed to the poor by a number of young students of the various colleges in the city assisted by their Assistant Professors. Then there was a Harikatha Kalakshepam on "Durvasa Atithyam" by Mr. M. K. Tata Chariar, B.A., of the Public Works Secretariat which was followed by a short discourse with practical illustrations on the virtue of "Suryanamaskaram" by Mr. Devasigamani Pillai, B.C.E., Engineer of Hyderabad. He explained in a few well chosen words the wholesome influence which the "Suryanamaskaram" exerted on those that practised it and compared it with the Kuhne's system of treatment. He said that "Suryanamaskaram" cooled the system by evaporation, did much good to the various muscles of the body, and strengthened the nervous system whereas the Kuhne's system cooled the body by contact with cold water, which was not so wholesome as the former. He then explained how the muscles of the alimentary canal also received strength by "Suryanamaskaram" and how digestion was helped thereby.

At 5 P. M. a public meeting was held at the pandal when a very interesting, instructive, and inspiring lecture was delivered by Mr. K. S. Ramaswami Sastriar, B.A. B.L., District Munsiff, Tiruturaipundi, on 'The Message of Swami Vivekananda to the modern world,' under the presidentship of Dr. N. Subrahmanya Aiyer, M. A., Senior Dewan Peishkar, Travancore. Many leading citizens of Madras and a few Europeans also were present at this function.

We propose to print in extenso next month in the pages of our magazine the interesting paper of Mr. K. S. Ramaswami Sastriar. The President's address is printed elsewhere in this issue and we earnestly invite the attention of our readers to this thoughtful discourse.

AT BANGALORE.

On Sunday the fifty-third birthday anniversary of Swami Vivekananda was celebrated with great *clat* at the Ramakrishna Mission, Basavangudi, by a large number of his disciples and admirers. After *Bhajanam* 2,000 poor were sumptuously fed at the Anjaneya Temple. At the conclusion of the *Harikatha* performance at the Mission, which lasted three hours, nearly two thousand people had assembled in the three *Shamianas* pitched in front of the Ashrama, which were later on crowded to such an extent that many had to remain in the compound. Under the Presidentship of Mr. K. Chandy, Deputy Commissioner, the

audience had the benefit of hearing an instructive and interesting lecture on the life and teachings of Swami Vivekananda by Mr. D. V. Gundappa, Editor of the *Karnataka* in Kanarese. The President made an inspiring speech. This was followed by the reading of a long, and thoughtful paper on "Swami Vivekananda and the Life Victorious" by Mr. F. W. Quinton Anderson. In the course of his lecture he said that he was one of those many Western young men who had come to the realisation of the great Indian Yogi, Swami Vivekananda. After this Mr. Cowsick, of the Electric Department, Sivasamudra, announced to the public that H. H. the Yuvaraja regretted his inability to attend the celebration as he was away from the Station and that he (Yuvaraja) had contributed Rs. 100 towards the upkeep of the Mutt. He thanked the President on behalf of the Swamis of the Mutt and the audience for having presided over the meeting. He also thanked the lecturers for their valuable papers. The function came to an end by *Mangalarathi* and the distribution of *Prasada*.

AT BENARES.

The fifty-third birthday anniversary of the Swami Vivekananda was celebrated at the Sri Ramakrishna Advaita Ashrama, Benares, on the 10th January last. The principal items in the programme were the feeding of "poor Narayanas" and a lecture on the Life and Teachings of the Swamiji delivered by Mr. F. J. Alexander, an American devotee of Sri Ramakrishna-Vivekananda. More than 700 poor people were sumptuously fed on the occasion. The lecture was well attended and the portraits of Sri Ramakrishna Deva and of the Swami Vivekananda were placed in full view of the audience. The portraits were decorated very tastefully with flowers and evergreens and the floral decorations of the Ashrama premises also elicited much admiration. The Lecturer spoke for an hour and a half with vehemence which showed how deep was the impression that practical Vedanta advocated by the departed Swamiji had made on the mind of an Western disciple. The following is a summary of the address :—

Swami Vivekananda had been imperfectly understood by his contemporaries, but as time passes on he would surely receive full recognition and be classified with the foremost contributors (such as Sankara, Ramanuja and Nanak) to the religious philosophy of India. He would be regarded as the *Acharya* of the twentieth century. Vivekananda had been the reply that India had given to the Western materialism of his time; and the historic significance of this was found in the fact that he had been the first promulgator of Vedanta in the West and the first great religious personality that had borne a message for West since the time of Christ. After giving a brief account of the Swami's life the Lecturer dwelt upon the vast importance of the Swamiji's influence as a religious teacher and as an interpreter of Indian culture to the West. His work in India was then reviewed, special stress being laid on his tremendous faith in his own land and of his insistence that spirituality was the one method for the awakening and strengthening of the Indian consciousness. This spirituality should have practical applications in National Life, the worship of the One finding its highest manifestation in the service of the many—the ignorant, the poor and the afflicted. The last point taken up by the Lecturer was that religion was practical only when character was the result, and that Nation-making could be only where there was man-making and that it was man-making that was the chief element in the message of the Swami Vivekananda.

Mr. Alexander's lecture was followed by a short address given by S. J. Kali Prasanna Chatterjee in Hindi. Three other gentlemen spoke a few words of instruction in Bengali. The addresses were followed by *Bhajana* with music, vocal and instrumental, and the proceedings closed with distribution of *Prasada*.

Brahman put a straw before him, saying : ' Take it up.' He approached it and could not take it up with all his might. Thence he returned then and said : ' I was not able to know who this adorable spirit is '.

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति ।

तथेति तदभ्यद्रवत् तस्मात्तिरोदधे ॥ २४ ॥ ११ ॥

अथ then इन्द्रं to Indra (the literal meaning of Indra is—one who possesses great wealth) अभुवन् (the gods) said मघवन् O Maghavan (*lit.* worshipful or the possessor of great wealth) किं what एतद् this यत् the adorable spirit एतद् this विजानीहि find out. तथा Yes, इति thus (spoke Indra) तत् to that अभ्यद्रवत् he ran तस्मात् from him तिरो-दधे (It) disappeared.

Then the gods said to Indra : ' O Maghavan, find out who this adorable spirit is.' ' Yes ', said he. He ran towards It, but It disappeared thence.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीम् ।

तां होवाच किमेतद्यक्षमिति ॥ २५ ॥ १२ ॥

सः he (Indra) तस्मिन् in that आकाशे sky स्त्रियं to a woman बहु-शोभमानां of great beauty हैमवतीं well adorned with golden ornaments (or the daughter of the Himalayas) उमां Uma (Durga) आजगाम came, तां her ह उवाच said किं what एतद् this यत् adorable spirit इति thus.

Then in the same quarter of the sky, he came towards a woman beholding her to be Uma of great beauty and well adorned with golden ornaments. He asked her : ' Who is this adorable spirit ' ?

The End of the Third Part.

KENA-UPANISHAD.

॥ चतुर्थः खण्डः ॥

FOURTH PART.

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो
हैव विदाञ्चकार ब्रह्मेति ॥ २६ ॥ १ ॥

सा she ह उवाच replied (एतद् It is) ब्रह्म Brahman. ब्रह्मणः of Brahman विजये victory वै indeed (युयम् you) एतत् thus महीयध्वम् have attained the glory. ततः From that ह एव alone (एतद् It was) ब्रह्म. Brahman इति this विदाञ्चकार he knew.

She replied: "It is Brahman. It is through the victory of Brahman indeed, that you have attained the glory." From that he knew that It was Brahman.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते
ह्येनमेदिष्ठं पस्पृशुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २७ ॥ २ ॥

यत् since अग्निः वायुः इन्द्रः Agni, Vayu and Indra ते they हि surely एनत् this (Brahman) नेदिष्ठम् nearest पस्पृशुः touched. (यस्मात् च हेतोः and also because) ते they प्रथमः first एनत् this ब्रह्म Brahman इति thus विदाञ्चकार knew ; तस्मात् therefore, एते these देवाः gods अन्यान् other देवान् gods अतितराम् excelled.

So these gods, viz., Agni, Vayu and Indra, excelled all others, for they approached Brahman nearest and were the first to know that It was Brahman.

तस्माद् वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनमेदिष्ठं पस्पृश स
ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २८ ॥ ३ ॥

सः he हि for एनत् this नेदिष्ठं nearest (Brahman) पस्पृश touched, हि for सः he एनत् this ब्रह्म Brahman इति thus प्रथमः first विदाञ्चकार knew तस्मात् therefore इन्द्रः Indra वै अन्यान् other देवान् gods अतितराम् excelled.

And so Indra excelled other gods, for he approached Brahman nearest and first knew It to be Brahman.

[NOTE.—The orthodox commentators take the above story as an eulogistic statement (अर्थवाद) to signify the paramount superiority of Brahman : Even the great gods are powerful through His power : He is the Supreme life of all. Sri Sankaracharya holds that it may also mean an injunction to worship सगुणब्रह्म (Brahman with attributes.)]

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा ३ इतीन्यमीमिषदा ३
इत्यधिदेवतम् ॥ २९ ॥ ४ ॥

तस्य His (Brahman's) एषः this आदेशः instruction, यत् what एतत् this विद्युतः lightning व्यद्युतद् flashes आ like (or it can be taken as a prefix of व्यद्युतत्) इति thus ; (यत् च चक्षुः what the eyes also) न्यमीमिषत् wink आ like इत् that also इति so अधिदेवतम् as regards to the gods.

This is the instruction about Brahman : That It is like a flash of lightning—that It is like a wink of the eye. This is the illustration of Brahman used as regards to gods.

[NOTE.—It is very hard to make out the exact significance of the mantram owing to the brevity of the text. It may either mean, as Sankara holds, that the appearance of Brahman before the Devas was as sudden and fleeting as a single flash of lightning ; or, it may denote that the whole Nature moves by the Brahman's command, even in the lightning flashes is manifest His dominating will. In that case, the whole rendering should be : “ This is His Command that this lightning now flashes forth and now vanishes again.—Thus He should be understood through Nature.”

Adhidaivatam—Means primarily “ in relation to the gods,” and secondarily it may mean “ in relation to the different functions of Nature that are presided by different gods.”]

अथाध्यात्मं यदेतद्वच्छतीव च मनोऽनेन चेतनुपस्मरत्यभिक्षं
सङ्कल्पः ॥ ३० ॥ ५ ॥

अथ now अध्यात्मं (instructions) with regard to Atman within the body, यत् that मनः mind एतत् this (Brahman) गच्छति goes (i.e.,

comprehends or thinks) इव as अनेन by this (mind) एतत् this (Brahman) अनीच्यां constantly उपस्मरति meditate, (एषः this एव indeed) संकल्पः desire, thought.

Now this is the instruction of Brahman with regard to the Atman within the body,—that this mind as if, goes to It;—and this should be the desire of the devotee that It may be constantly remembered by the mind as very near.

[NOTE.—The instruction signifies the fact that Brahman is realised or perceived in one's own self when the mind is drawn in and focussed upon It with a determination (संकल्पः).]

तद् तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि
हेनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ३१ ॥ ६ ॥

तत् that (Brahman) ह तद्वनं Tadvanam (*lit.* adorable of all) नाम known. (तस्मात् ब्रह्म therefore Brahman) तद्वनं इति by the name of Tadvanam, उपासितव्यं should be meditated upon. सः he यः who एतद् this (Brahman) एवं thus वेद whorships, एनम् this worshipper सर्वाणि all भूतानि beings अभिसंवाञ्छन्ति love.

That Brahman is called Tadvanam; by the name of Tadvanam It is to be meditated upon. All beings love him who knows It thus.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषद्
मब्रूमेति ॥ ३२ ॥ ७ ॥

भोः Sir, उपनिषदं Upanishadं ब्रूहि tell (me). ते to you उपनिषद् Upanishad उक्ता has been told; ब्राह्मीं of Brahman वाव indeed, उपनिषदं Upanishad ते to you अब्रूम we have told.

(The disciple then said): "Teach me, Sir, Upanishad."

(The preceptor replied): "The Upanishad has been (already) told to thee. We have certainly told thee the Upanishad about Brahman."

[*Upanishad* — vide the introduction of the Ishavasya Upanishad.]

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमाय-
तनम् ॥ ३३ ॥ ८ ॥

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength, is what we want.
And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—Swami Vivekananda.

VOL. I.]

FEBRUARY, 1915.

[No. 10.]

ADWAITISM OR MAYAVADA.*

Unity in variety is the never failing feature of the human consciousness. We experience the variety of phenomena through our senses, and the mind arranges these experiences in their proper relations, holding them on the common basis of the soul or the pure consciousness. Thus we see the compound experience of ours made up of the cognisance of the external variety in the form of so many diverse internal modulations, is apprehensive of three facts, *viz.*, the existence of the objective suggestions, the perceiving mind and the cognitive soul. And so it affords three and only three positive stand-points to view at the Philosophy of Existence. It can be shown without much difficulty that all the diverse schools of philosophy of the world arose from the assertion of one or more of these three view-points,—their differences springing up like so many shades of colouring, from the multifarious ways of combination of the notions of existence derived from these three stand-points alone. In Europe the pluralistic realism of the modern Pragmatist and the material monism of Haeckel school can safely be said as the extreme view of the man who is trying to comprehend the Truth from the stand-point of the objective reality in the terms of matter; hence it is natural for him to say that "the reality is in the making." The

*Summary of a lecture delivered by Swami Sharvananda before the Philosophical Association of the Pachaiyappa's College, Madras.

other extreme of the wide oscillation of the Intellectual Philosophy of the West is the view of transcendentalism of Kant and Fichte, and to some extent the doctrines of the modern absolutists. But it must be told here that we fail to find in the West, a school or system of philosophy that can be called the exact antipodes of Pragmatism or material monism. But coming to Indian systems, we find our assumptions and aspirations amply satisfied. All the six eminent systems of Hindu Philosophy fulfil each other, as it were, by taking their stand at one of those three view-points above referred. The main beauty of these systems lies in the fact that each particular system sought to establish its respective Philosophy by viewing the Real from its own standpoint, but in full recognition to others' as well. Hence we see the Nyaya and Vaisheshika base their Philosophies on the cognisance of the physical plurality of the Real, yet are not oblivious to the possibilities of the soul. The Sankhya and Yoga systems though tried to establish their doctrines on the pre-eminent psychological basis, yet fully recognise the relative value of the plurality of the modes of matter, calling them as the *Parinama* of *Prakriti*, and the *nissangatiwa* or the absolute nature of the Purusha. But since they see the Purusha through the mind, they cannot but call him *Bhokta* or enjoyer (though not *karta* or doer), and as such, spiritual pluralism becomes inevitable for Sankhya to adopt. And for the very same reason, the physical monism became its ultimate view as regards to matter. But Vedanta fulfils the assumptions of all the other schools by emphasising the unity of the soul that holds the variety and cements them into one compound whole called human consciousness. Moreover, if the recognition of the finer may be called as development of the knowledge of the gross; then assuredly we may say, that the Sankhya system is the development on the Nyaya, and the Vedanta on the Sankhya. It asserts that the supreme spirit alone is real; it is the First Principle of creation. The variety has only sprung from this unity, as the numerical multiples of unit only produce the multiplicity. And the human consciousness itself bears testimony to the fact. We find the plurality in consciousness presupposes its unity. Hence Vedanta is more transcendental than the other systems. The followers of other schools are sometimes constrained to acknowledge the superiority of Vedanta. An eminent Naiyāika while speaking of his Nyaya, could not refrain from saying—

“ इदं तु कण्टकावरणं तत्त्वं हि वादरायणात् ” ।

—“This (*i.e.*, the Nyaya System) is the thorny hedge as it were, (to protect the plant of Truth), but the truth itself can be gathered only

from the Badarayana's (*i.e.*, the Vedanta Sutas).” The import of the passage is that, as a tender plant requires hedging with thorns to save it from cattle etc., so the Nyaya system protects the truth that the Vedanta embodies, from the attack of the Atheists and Agnostics.

So long as the triple aspect of human consciousness remains, the

The Triple Aspect of Vedanta

Vedanta Philosophy also cannot be rationally expected to be absolutely free from the triune vision mentioned above, although it seeks to fuse all the three into one in the melting pot of the Absolute Unity, called God, Ishwara or Brahman. And as a result of the impingement of the triune vision on the Philosophy, we find the homogeneous unity of the Brahman of Vedanta torn into three forms giving start to three distinct schools of the Dwaitism, Visishtadwaitism and Adwaitism. And it is the opinion of the seers of Truth, that this triple form of Vedanta will ever persist to dominate upon the life of man, claiming their respective votaries from the three sorts of human temperaments or better the three main stages of development of human consciousness, of which I shall speak later, so long as man will proceed to understand the ultimate reality through the means of mind. Being out of the mark, I need not enter into the exposition of the first two schools of Vedanta, but only it will suffice my purpose if I point out the fact that the Dwaitism is the best possible reading of the *ultimate unity* or the Supreme Brahman as seen through mind and matter or time and space; so the eternal separateness of God, matter and soul becomes real for the Dwaitin. The Vishishtadwaitism is the best possible reading of the same Brahman or the First Principle through Buddhi or the higher mind. So the soul and matter of the Visishtadwaitism cannot but appear as so many *Prakaras* or modes of the Supreme Reality which in itself is one. But it was given to the Adwaitin alone to realise the Supreme Soul in itself by transcending even the mind. Hence he cannot find any diversity there, he takes his stand on the soul and reads the reality in its *own term*.

Having recognised, now, the stand-point of the Adwaitin, it will not be difficult for us to understand his

Adwaita State.

Philosophy. But before I proceed with it, I must draw your attention to the fact which forms the very basis of the Adwaita Philosophy, that in reality Adwaita is a state of consciousness realisable by all who are ready to pay the adequate price for it, and the Adwaita Philosophy is the possible translation of the Adwaitic experience in intellectual terms. Hence, intellect being conditioned, we find some limitations in the

Philosophy ; but we know not any Philosophy in the world which betrays less limitations. It is on this transcendental experience of seers that the Adwaitin bases his Philosophy. He rejects or subordinates all other criteria of truth to the direct experience of it (*i.e.*, the Sruti or the Vedas). So, in the enunciation of the ultimate or absolute Truth, his transcendental experience assumes the importance of प्रत्यक्ष or perceptual knowledge. An Adwaitin never attempts to establish his doctrines purely on reasoning or हेतुवाद, because he knows intellect is impotent to gauge the reality of the Absolute Consciousness which he experiences in his super-conscious state. So he formulates his Philosophy in accordance with his experience and establishes it by the negative process of refuting all other systems by showing their own internal fallacies. Since this paper is not meant to be a controversial one, I would not take upon me this latter part of the Adwaitin's business, but shall be content simply with the former.

सदेव सोम्येदमग्र आसीत् एकमेवाद्वितीयं । In the beginning was there one absolute existence without duality and differentiation. From that absolute being have proceeded all these diverse creation, the matter and soul. स य एषोऽणिमा एतदात्म्यमिदं सत्त्वं तत् सत्त्वं स आत्मा तत् त्वमसि श्वेतकेतो । “That which is the *subtle* essence, which is the self of all that exists, which is the reality, it is the soul and thou, O Sweta-ketu, art it.” This is the quintessence of the Adwaitism. The Jiva or soul in essence is the same as the Supreme Soul of all, and that is the reality. The diversity or matter has no absolute existence so it is false, it is only a superimposition, *adhyasa*, on that one absolute reality, the Atman or the Soul. This *adhyasa*, or superimposition is due to some inexplicable entity called Maya, which is existent relatively, but non-existent absolutely.

But again, there are different schools of the Adwaita Philosophy, differing from each other in minor details. The Ajata-Vada school can be called as the extreme Adwaitins. Goudapada says in his Karika of Mandukya Upanishad :

आदावग्रे च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदशाः सन्नोऽवितथा इव लक्षिताः ॥

—“What is non-existent in the beginning and in the end, must necessarily be so even in the present (middle) state. So, though really unreal, yet they (the creation) appear as real.” Then he

concludes :—एतच्चदुर्लभं सत्यं यत्र किञ्चित् जायते ॥—“This is the supreme truth that nothing has been created.” The one Absolute Atman remains unchanged and unchangeable and so no creation could have ever taken place. By the permanency of the experiences of the awakened state we consider the dreams as false, so the immutable constancy of the *Turiya* or Super-conscious experience must negate by the same logic, the so-called reality of the awakened state. While in the *Turiya* state the soul remains in its own primary nature, it does not cognise the creation composed of the diversity caused by the play of time and space. Hence the creation must be false.

But the Parinama Vadin (Dwaitadwaitin) of the Oudalomi School holds differently and goes to the other extreme in considering that the creation is real, and to project it, the Brahman has actually undergone transmutations or *Parinama* though partially, by His own Maya or inherent power. And here the immortal Shankara comes in to reconcile these two extreme views. He opines that during the *Vyavaharika* state, i.e., the state of ordinary consciousness, we cannot but perceive the reality of the phenomenal world. There is no questioning about the fact that the Brahman the only reality is the First Principle of the creation ; and as such it is both the material as well as the instrumental (efficient) cause of the creation. And, as the material cause transmutes itself in producing the effect, like clay in the pot, so the whole creation is another form of Brahman. Here the Adwaitism approaches Pantheism. First, the Maya, the working energy of Brahman becomes manifest on itself shrouding a part of its being ; thence the Nirguna Brahman which was absolute hitherto appears as qualified *Iswara*, and from Him the creation proceeds.

The homogeneous Brahman splits itself, *as it were*, into two aspects,—one is the inert matter that constitutes the material creation and the other is the life principle, the soul that animates beings. These two aspects of the Supreme Being have been described by Krishna in the Gita as his two *Prakritis*, the higher and the lower. Ordinarily human consciousness ranges into three states, *viz.*, the egoless deep sleep state or *सुषुप्ति*, the dreaming state or *स्वप्न* and the awakened state or *जाग्रत्*. In the deep-sleep state the soul is bereft of ego or the consciousness of the doer, but is enveloped by *tamās* or inertness ; it is called *प्राज्ञ* in that state. Next, in the dreaming state the *Jiva* (the soul) cognises his mental modifications only, so it is in the mental body, as it

were, and is called तैजस् ; lastly in the awakened state, the Jiva cognises all the external as well as the mental experiences, his consciousness pervades both the gross physical body and the subtle mental body and so he is known there by the name of *Viswa*. As it is with the individual or व्यष्टि, same is the case also with the aggregate or समष्टि, in the cosmic process. Iswara is the president of the causal state of the creation analogous to the deep sleep, Hiranyagarva holds sway over the mental world or the *Sukshma Jagat*, like the तैजस् in the individual and Virat is the ruler of the gross creation, similar to the *Viswa* of the awakened state.

The Maya Sakti or the cosmic energy, first appears in the form of Will (Kama) in Iswara ; (since Maya remains then in a state of subdued expression, it is called her *Avyakta* or unmanifested state) and subsequently she undergoes transmutation and brings forth the five *Maha Bhutas*, viz., the ether, air, fire, water and earth, —all in their elementary or primary state and evolving in an ascending linear order. As these Bhutas are made of three *gunas* (Sattwa, Rajas, and Tamas), out of their Sattwic portion the *Antahkarana* (the mind of the Western Psychology) and the *Jnanendriyas* (sensory organs) are developed ; so from their Rajasic portions have come out the *Karmendriyas* (the motor organs), and lastly, their Tamasic portions undergo the combining process of quintuplication (*Panchikarana*) in producing these perceptible Sthula Bhutas or gross matter. And when the Sthula-Bhutas are once formed the different kinds of substance (including animal bodies) proceed from them by the evolutionary process, called, *Parinama*, which includes both isomeric and polymeric combinations. The Sukshma-Bhutas are forms of homogeneous and continuous matter, without any atomicity of structure, and are instinct with perceptive qualities : *Akasa*, the imponderable ether, the first modification of Maya, has the capacity of sound ; *Vayu*, subtile gaseous matter, which emanates from *akasa*, has the potential of mechanical energy, *Sparsa* (impact, pressure) ; from *Vayu* evolves *Tejas*, subtile radiant matter instinct with the potential of the energy of Light and Heat ; *Ap*, subtile liquid matter, is the transformation of *Tejas* and is instinct with the energy that stimulates the sensation of taste ; and lastly, the *Kshiti*, subtile hard matter, evolved from *Ap*, and possesses the latent energy of smell. But these latent energies or qualities of the Sukshma Bhutas become actualised only in their quintuplicated state, i.e., in the Sthula Bhutas. The Jiva (the individual soul) through his ignorance of the Real, is caught in the net of these modifications of the Maya

and is drawn from birth to birth through all the painful drudgeries of life.

Hence the whole conception of the creation in Parinama Vada is like this : Suppose there is the vast ocean, part of it has been shaded by the cloud and different waves are rising and falling within that shaded portion of the ocean. Now the whole ocean can stand for Brahman, unshaded portion is analogous to the Nirguna Brahman and the shaded the Saguna Brahman or Iswara, the shadow is the Maya and the Jivas are the different waves rising within that shadowed portion, and the cause that raises these waves is the Avidya or ignorance. The *Mukti* or the final emancipation of the Jiva means the merging of the waves into the ocean. This is in short the Parinama Vada of the Advaitins.

(To be continued.)

THE ETHICAL ASPECT OF THE VEDANTA.

BY

Professor K. Sundararama Aiyer, M.A.

PART II.

KARMA—ITS CAUSATION.

Different men are born with different tendencies,—tendencies towards different kinds of activity—with likes and dislikes for objects of different kinds. The Jiva (the living-self) carries with him the *Vasanas* (*Samskaras*) or tendencies stored up in the mind as a burden or privilege from birth to birth. Sri Sankaracharya points out that *avidya* (ignorance of self) produces *Kama* (desire), and *Kama* (desire) leads to *Karma* (activity); Karma, again, further augments the bondage of *avidya*, and so the Jiva moves through the never-ending, still-beginning triune cycle of Avidya, Kama, and Karma. It is an unquestionable fact that the stored-up tendencies of our ante-natal experience influence our activities and choices of all kinds. They are stored up in the mind in the course of numerous births and determine what each man is when he is ushered into the world. They constitute what is usually known as the *Svabhava* or *prakriti* (nature) of each man and determine his

innate temperament and character,—his *guna*, whether *tamasic* (leading to inaction), *rajasic* (producing the fever of desire and activity), or *sattwic*, (possessing the equipoise which leads to calm). The blessed Bhagavan points out (Bhagavad-Gita, III 5) :

कार्यते श्वशः कर्म सर्वः प्रकृतिजैर्गुणैः

—“Every one is involuntarily impelled to activity in accordance with his characterising quality (or temper) which is the result of his inward nature.” Herein lies the *necessity* of Karma. But when we speak of the necessary causation or determination of activity in accordance with the ante-natal and organised tendencies characteristic of each Jiva, it must not be supposed that Vedantins accept the Western theory of determinism and so have to deny the existence of freedom. As the pre-natal *samskaras* which each Jiva has gained from the experiences and activities of previous births represent merely tendencies towards certain kinds of activity, they can be counteracted or modified by cultivating tendencies having a reverse direction. Sutra 33 of Chap. II of Yoga-darsana maintains the possibility and the ethical efficiency of cultivating what it calls, *Pratipaksha-bhavanas*, or “the habitual turning of the mind to the contrary ideas,” when the mind is troubled with “वितर्काः,” i.e., sinful thoughts. Vyasa comments on the Sutra as follows:—“यदास्य ब्राह्मणस्य हिंसादयो वितर्का जायेरन् हनिष्याम्यहमपकारिणमनृतमपि वक्ष्यामि द्रव्यमप्यस्य स्वीकरिष्यामि दारेषु चास्य व्यवायी भविष्यामि परिग्रहेषु चास्य स्वामी भविष्यामीति । एवमुन्मार्गप्रवणवितर्कज्वरेणातिदीप्तेन बाध्यमानस्तत्प्रतिपक्षान्भावयेत् । धोरेषु संसाराङ्गारेषु पच्यमानेन मया शरणमुपगतः सर्वभूताभयप्रदानेन योगधर्मः । स खल्वहं त्यक्त्वा वितर्कान्पुनस्तानाददानस्तुल्यः श्ववृत्तेनेति भावयेत् । यथा श्वान्तावलेही तथा त्यक्तस्य पुनरादान इति ।” “When to this Brahmin thoughts of sins like the causing of injury and others occur such as, ‘I shall kill him who has done me evil,’ ‘I shall even tell a lie,’ ‘I shall also appropriate this man’s wealth,’ ‘I shall also commit adultery on this man’s wife,’ ‘I shall make myself the proprietor of the things he possesses’—When he is agitated by the burning fever of these sinful thoughts which tend to drag him along the path of wickedness, he should constantly think of their contraries. Let him think as follows:—‘By offering the assurance of protection to all living beings I, who feel as if I am being baked alive in the terrific blazing fire of life in the material universe, have found refuge in the religion of Yoga. Having once given up sinful thoughts and practices, were I to resume them, certainly I should be like a dog in my conduct. He who again resumes what he has cast off is like the dog licking his own vomit.’ Thus the human will is determined both by the pre-natal *samskaras* which the Jiva brings

with him at birth as well as by the Samskaras of a contrary kind (*Pratīpakṣa-bhāvanas*) due to impulses cultivated anew in this birth. Here is the reconciliation of the doctrines of freedom and necessity which have so long been made to do battle with each other in the writings and reflections of Western thinkers. We are both freewillists and necessarians—*necessarians*, because we hold that our pre-natal and organised store of samskaras influence our activities and choices of all kinds, *freewillists* in so far as we recognise the possibility and even the duty, in the interests of a higher standard of morality, of cultivating new and higher impulses and tendencies so far as they are within our reach.

The force instigating to Karma is thus *partly* the scientific principle of the uniformity of nature under which the pre-natal store of organised Karma (*i.e.*, Samskaras) leads us to suitable modes of activity, and partly the ethical principle of freedom which leads us to purposive work of all kinds, not only economic or utilitarian, but also having in view the attainment of man's spiritual destiny. In India even economic and utilitarian aims are to be attained only in accordance with those dictates of Dharma which are enjoined by the Śāstras and are thus not inconsistent with the realisation of the Supreme Being (Brahman). Where the ideas of Dharma and Brahman do not dominate the minds and activities of men, there remains only either 'the response, common to man and animals, of like organisms to common external stimuli or the higher feeling of reflective sympathy which leads men to the development of social relations of a higher order than what is summed up in mere consciousness of kind' (Giddings). Herein lies the essential difference between the purely rationalistic ethics of the West and the spiritualistic ethics of India.

THE MESSAGE OF SWAMI VIVEKANANDA TO THE MODERN WORLD.*

BY

K. S. Ramaswami Sastri, B. A., B. L.

To commend such a great subject to you in a fitting manner requires a fierier and purer soul, and an abler and more eloquent voice, than mine. I am conscious of this. But what emboldened me was my deep love of Madras where I spent the happiest years of my life and which will be ever in my thoughts wherever I may be destined to be, my personal contact with Swami Vivekananda when I was a raw but impressionable youth, my discipleship under the holy Swami Ramakrishnanda, and my deep love for Hindu ideals generally and the Ramakrishna Mission in particular. I pray that in view of these facts you will look with an indulgent eye on me and overlook my defects and short comings.

We have met to-day under the shadow of the greatest war of the world. In it the British people have been doing their duty nobly as the guardians of international honour and freedom and the preservers of small peoples and of the integrity of treaty obligations on which alone the peaceful evolution of humanity could securely rest. Their present action is worthy of a nation which has always stood up for freedom and humanity, which has accomplished the emancipation of slaves, and which has carried, with an adequate and luminous conception of its destiny and a high seriousness of purpose, the light of knowledge and civilisation far and wide over the earth. We are proud and glad to be members of such a great empire. Our Indian brethren have been given the unique honour—as unique in its significance as in its being unprecedented—of fighting the Germans on the battlefields of Europe. What was expected of them was voiced eloquently by Lord Crewe who said that they would distinguish themselves in a manner befitting a nation that had such a great past of culture, chivalry, and civilisation. They have behaved in a manner worthy of themselves and of their training by their military chiefs, and have fulfilled the high expectations formed of them. If Swami Vivekananda were now alive—how soon alas he passed into the *Maha Samadhi*!—, though he would have grieved at the wastage of human life at the bidding of the Emperor of Germany, he would have rejoiced at the reaffirmation of India's manhood in the ordeal of battle, as he was

* Lecture delivered at the 53rd Birth-day celebration of Swami Vivekananda on the 10th January, 1915, at the Ramakrishna Home premises, Mylapore, Madras.

insisting all through his life on a man-making education and the acquisition of strength and self-respect by the men of this holy land.

It was only a few days ago that the leaders of thought of this country met in this great city and spoke eloquently on the needs of the land. It was not without some misgivings that I accepted this task and obeyed the mandate of our Swami Sharvananda, because such a great and swelling tide of eloquence flowed so recently over this city, and I, knowing my deficiencies at all times, felt them all the more on comparing them with the combination of patriotism and eloquence that we have had here only a few days ago. But on further reflection I was reassured by two facts. The first was that my heart was and is as full of deep love for my land as that of any other man any where, however feeble my voice and poor my talents may be. The second was that the search for God is innate in man and peculiarly so in our land; that the chords of the Indian's heart are passionately responsive to the call of the spirit; and that hence my subject is sure to have a warm and beloved place in your hearts, whatever my deficiencies may be. Swami Vivekananda says in one of his precious utterances on this matter: "No search has been dearer to the human heart than that which brings to us light from God. No study has taken so much of human energy, whether in times past or present as the study of the soul, of God, and of human destiny. However immersed we are in our daily occupations, in our ambitions, in our work, in the midst of our greatest struggles, sometimes, there will come a pause, the mind stops, and wants to know something beyond this world. Sometimes it catches glimpses of a realm beyond the senses, and a struggle to get at it is the result. Thus it has been throughout the ages, in all countries. Man has wanted to look beyond, to expand himself; and all that we call progress, evolution, has always been measured by that one search, the search for human destiny, the search for God." (See page 431 of the Mayavati edition of Swami Vivekananda's works). He says again: "But fortunately we *must* inquire into the beyond. This present, this expressed, is only one part of that unexpressed. The sense universe is, as it were, only one portion, one bit of that spiritual universe projected into the plane of sense-consciousness." (Page 491). He says further: "One must admit that law, Government, politics are phases not final in any way. There is a goal beyond them where law is not needed." (Page 1073). I shall quote here only one more beautiful passage: "When the baby is at play, she would not come even if called by her mother. But when she finishes her play, she would rush to her mother, and would have no say. So there come moments in our life, when we feel our play is finished, and we want to rush to the mother. Then all our toil here will be of no value; men, women, and children,—wealth, name, and fame,—joys and glories of life, punishments and successes—will be no more, and the whole life will seem like a show,

We shall only see the infinite rhythm going on, endless and purposeless, going, we do not know where. Only this much shall we say, our play is done." (Page 1107).

Many members of my audience to-day are lawyers, and are accustomed to sift truth from falsehood in the light of logic and experience. Even those Hindus who are not lawyers by profession are logicians and metaphysicians by instinct and have in them the desire and the capacity to judge and decide for themselves about the greatest social and spiritual ideals. Every Hindu is tolerant by nature and is dowered with a rare degree of refinement, deliberation, and discrimination. I therefore request you to hear me patiently and then decide, as I am going to deal to-day with many a controversial point, on which civilised opinion generally, and Indian opinion in particular, is sharply divided. I have practically gone out of your life, and if I come here now and then like a wandering comet, it is because my love of my land and my passion for truth draw me here. Madras has been praised by Swami Vivekananda for its occupying the golden mean. He says : "Madras just now is following the golden mean by appreciating both the ancient and modern phases of life." I therefore request you to hear me and then judge for yourselves.

My task to-day is to address you on Swami Vivekananda's message to the Modern world. I shall tell you later on his ideas as to the West and the East, and his message to the West and his message to the East. Some persons say that whatever assaults we make on Hindu society, Hinduism and Hindu civilisation will survive, as it has survived, the shock of ages. They think that we have had enough of spirituality and consequent degradation, and that we must endeavour to come into line with the West. They think that after we acquire material progress in an adequate measure we may take up again our spiritual progress. While admiring their patriotism and courage, I feel bound to urge two considerations. We must not take a dangerous plunge into the unknown and repeat the mistakes of the West, while following the lead of the West in matters of economic and industrial and political development. We must be wise and deliberate and forewarned so that we may not introduce into our community the manifold western forms of unhappiness and social misery, the death-grapple of labour and capital, the utter lack of leisure and repose, the banishment of the idealistic note in life, the utter materialisation of aim and endeavour, and the disappearance of spiritual rapture that distract the rich and progressive communities of the West. We must remember also that it is absurd to say that we will put aside spiritual endeavour for a time and then take it up later on in our national life. As if we can whistle for it whenever we want it ! Dr. A. K. Coomaraswami well points out in the recent book on *Hindu Myths* by him and by Sister Nivedita : "A single generation enamoured of foreign ways is almost enough in

history to risk the whole continuity of civilisation and learning... .. Ages of accumulation are entrusted to the frail bark of each passing epoch by the hand of the past, desiring to make over its treasures to the use of the future. It takes a certain stubbornness, a doggedness of loyalty, even a modicum of unreasonable conservatism may be, to lose nothing in the long march of the ages ; and even when confronted with great empires, with a sudden extension of the idea of culture, or with the supreme temptation of a new religion, to hold fast what we have, adding to it only as much as we can healthfully and manfully carry." These are wise and true words that every Indian who loves his land and his religion should treasure up in his heart.

Swami Vivekananda's message to the West and the East is of great value and importance not only because he saw both the East and the West very intimately but also because he was a great seer and genius before whose clear vision the social and spiritual forces of the world were unrolled in all their power and grandeur. In the eloquent words with which one of the greatest historical novels of the world—Charles Reade's *The Cloister and the Hearth*—closes : " The words of a genius so high as his are not born to die ; their immediate work upon mankind fulfilled, they may seem to be torpid ; but at each fresh shower of intelligence Time pours upon their students, they prove their immortal race ; they revive, they spring from the dust of great libraries, they bud, they flower, they fruit, they seed, from generation to generation and from age to age."

The dominating ideals of the East and of the West will strike the careless observer and the prejudiced student in one way, and will appeal to the careful observer and the unbiassed student in a different way altogether. As I am going to elaborate the Swamiji's ideas on this matter further in the later portion of this discourse, I shall state here only a few of his general ideas on the subject. He says : " Just as the Western ideal is to keep up luxury in practical life, so ours is to keep up the highest form of spirituality, to demonstrate that religion is not mere frothy words, but can be carried out every bit of it, in this life." (Page 500). He says again : " Competition, cruel, cold, and heartless is the law of Europe. Our law is caste, the breaking of competition, checking its forces, mitigating its cruelties, smoothening the passage of the human soul through this mystery of life." (Page 603). He says in another place : " If we want to rise, we must also remember that we have many things to learn from the West. We should learn from the West her arts and her sciences. From the West we have to learn the sciences of physical nature, while on the other hand, the West has to come to us to learn to assimilate religion and spiritual knowledge. We Hindus must believe that we are the teachers of the world. We have been clamouring here for getting political rights and many other such things. Very well ; rights and privileges and other things can only come through friendship, and friendship

can only be expected between two equals. When one of the parties is a beggar, what friendship can there be? It is all very well to speak so, but I say that without mutual co-operation we can never make ourselves strong men.' His was the bold and true view that East and West should absorb much from each other but that they would and should continue to be 'like in difference.'

Here we must remember the great significance of *Race*—a truth which is often forgotten or ignored by modern social experimentalists. The genius of a race is the sum of its paramount tendencies which determine its general outlook on life. It is suicidal to tamper with it out of an abstract enthusiasm for equality and fraternity. H. S. Chamberlain, the author of the great book on *The foundations of the Nineteenth Century* says: "Is community of blood nothing? Can community of money and of faith be replaced by abstract ideals? As if all history were not there to show us how personality and race are most closely connected, how the nature of the personality is determined by the nature of its race, and the power of its personality dependent upon certain conditions of its blood. . . . Nothing is so convincing as the consciousness of the possession of Race. The man who belongs to a distinct, pure race never loses the sense of it. The guardian angel of his lineage is ever at his side, supporting him where he loses his foothold warning him like the Socratic Demon where he is in danger of going astray, compelling obedience, and forcing him to undertakings which, deeming them impossible, he would never have dared to attempt. . . . Race lifts a man above himself.' It is the racial genius that determines the conceptions of the race as to what type constitutes the crown and flower of human life. Is it an accident that we regard Vasa, Buddha, Sankara, Ramana, Madhva, Chaitanya, Ramakrishna Paramahansa, Vivekananda, and others as forming the highest type of life among us? Is it for nothing that we have had an unbroken succession of saints and seers and religious preachers and prophets in this holy land? Is it for nothing that in the divine Sanskrit and the melodious vernaculars the bulk of our literature deals with religion and philosophy and ethics and the other diviner aspects of life? Some of our modern social thinkers and would-be leaders regard all this as an accident, and others regard it as an evil. They are quite wrong. Swami Vivekananda well says: "The reason that we Indians are still living in spite of so much misery, distress poverty, and oppression from within and without is, that we have a national idea, which is yet necessary for the preservation of the world. . . . I have said elsewhere that every nation has a national purpose of its own. Either in obedience to the law of nature, or by virtue of the superior genius of the great ones, the social manners and customs of every nation are being moulded into shape, suitable to bring that purpose to fruition. In the life of every nation, besides that purpose and those manners and customs that are

essentially necessary to effect that purpose, all others are superfluous. It does not matter whether those superfluous customs and manners grow or disappear; but a nation is sure to die, when the main purpose of its life is hurt." (Pages 1214, and 1221).

It has been well said that in Swami Vivekananda we have the synthesis of the higher Hinduism. Though having regard to the scope of the subject that I have set before myself for exposition. I cannot elaborate the great religious teachings of the Swami and describe the various aspects of his genius in as full a manner as befits the greatness of the man, I shall refer to them very briefly. I discussed those aspects fully at a lecture delivered by me on the *Life and Teachings of Swami Vivekananda* during the Swami's birthday celebrations in 1906. I shall now make a brief reference to the greatness of Vivekananda as a man and to his invaluable religious teachings.

His personality had a great and irresistible charm. His massive face literally lit up by his flashing eyes gave an impression of strength and power. But his musical voice and his tender smile won for him even a wider circle of ardent lovers and admirers than his genius by itself would have done. His deep and passionate patriotism was equalled only by his overmastering desire to give to the world the means of attaining that spiritual rapture that had come into his life under the influence of Sri Ramakrishna Paramahansa. He hated shams and went straight to the heart of things. Miss Waldo has said : "Under his clear eyes shams and frauds were quickly unveiled, and for religious hypocrisy he had nothing but contempt. He demanded truth before all else." He had a supreme fearlessness and was always ready to speak out the truth and practise what he preached. His versatility was remarkable ; he was an orator by divine right ; he was a master of many languages ; he commanded a style remarkable for its combination of clearness and strength ; he was a talented musician ; he was a great writer in his vernacular ; as a conversationist he was seldom rivalled in his generation ; his grasp of science and philosophy was deep and comprehensive ; and above all he was able to convey by his words—nay even by his looks—an indelible impression of his spiritual greatness. Such was the great personality of Swami Vivekananda.

His religious teachings, are of a great and unique value, because he tried and tried successfully to make a new synthesis wherein the conclusions of science and philosophy in the West harmonised with the spiritual experience of Indian thinkers. We may say of his religious message generally that it was a call to rise into the radiance of the spirit. It will be impossible to understand it without studying his life in relation to the life of the saint Sri Ramakrishna Paramahansa. I have no space in this address to describe their lives or tell you about the spiritual beauty of Ramakrishna Paramahansa's saintly personality,

I feel perfectly the truth of Mr. P. C. Mozoomdar's view about Ramakrishna Paramahansa when he says: "My mind is still floating in the luminous atmosphere which that wonderful man diffuses around him whenever and wherever he goes." I must reserve for a future occasion—if I am destined to have one—what I sincerely and passionately feel about him. Swami Vivekananda's great religious teachings were learned at Sri Ramakrishna's holy feet. The first great truth that Swami Vivekananda learned from his master and taught to all mankind is that religion is a matter of realisation. He says: "Religion cannot live in sects and societies. Religion does not consist in erecting temples, or building churches, or attending public worship. It is not to be found in books, nor in words, nor in lectures, nor in organizations. Religion consists in realization." (See his address on *My Master*). He taught us that religion is due to an irrepressible inner impulse to transcend the limitations of the senses because we are pure spirit, and that "man is man so long as he is struggling to rise above nature." Another great truth that we taught is the doctrine of the harmony of religions. He showed how there were three parts in every religion *viz.*, the philosophy and ideals of the religion, mythology, and ritual, and how though the last two may vary in the various religions, they spoke with one heavenly voice in regard to the ultimate nature of man and his destiny. At the same time he pointed out that the true universal religion is that which finds room in it for three different types of intellect *viz.*, the worker, the thinker, and the man of devotion. It was on this ground that he claimed for the Vedanta the dignity of being the truly universal religion providing for Karma Yoga, Raja Yoga, Bhakti Yoga, and Jnana Yoga. He was never weary of impressing upon his hearers that in this materialistic age the real conflict is not between religious *inter se* but between religion and materialism, and that all religions should join their forces to keep alive holiness and love on the earth. He taught also that true spiritual progress can be made only with the help of a *guru*. He says: "The soul can only receive impulses from another soul, and from nothing else. We may study books all our lives; but, in the end, we find that we have not developed at all spiritually.....To quicken the spirit, the impulse *must* come from another soul."

These are the great general ideas of Swami Vivekananda in regard to religion. Though I have no space here to refer in detail to all his religious teachings, I shall refer to a few other teachings before I pass on to his message to the East and the West. He has given us a valuable idea as to what is meant by the Vedas. He says: "The Hindus have received their religion through revelation, the Vedas. They hold that the Vedas are without beginning and without end. It may sound ludicrous to this audience how a book can be without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual law

discovered by different persons in different times." In regard to *Maya* he has taught us that the doctrine of *Maya* is a statement of the facts of life as they are and not a mere theory. He says: "But the *Maya* of the Vedanta, in its last developed form, is neither Idealism nor Realism, neither is it theory. It is a simple statement of facts, what we are and what we see all around us." He taught also that the Vedanta is neither pessimistic nor optimistic, and that the true doctrine of the Vedanta is that nescience is the cause of misery and that each soul is potentially divine, *Sachchidananda swarupa*. He demonstrated how the view that the Vedanta has no satisfactory basis of morality is absurd, and that the Vedantic doctrine of the unity and omnipenetrativeness of the spirit is the only true basis of all ethics. He was never tired of repeating that Vedanta is practical. He says, "the Vedanta also says that not only can this be realised in the depths of forests, or caves, but by men in all possible conditions of life." (Page 397).

Such were his main teachings in regard to the essential doctrines of the Veda and the Vedanta. In regard to the four *Yogas* in particular, the affluence of his ideas is remarkable. He laid special emphasis on *Karma Yoga*—the path of unattached work and service. He realised how our individual and national salvation depended on our learning the lessons of *Karma Yoga* aright and practising them. He emphasised also the need for retaining in all its purity our ancient and unique heritage of *Raja Yoga*. He was insisting on our never losing our hold upon the doctrine of love and devotion. He realised how unity and purity and power could be achieved only by the nation treading the path of *Bhakti Yoga*. He says of the highest *Bhakti*: "There we find the highest culmination of that with which man begins. At the beginning it was love for the self, but the claims of the little self made love selfish; at the end came the full blaze of light, when that self had become the Infinite. That God, Who, at first, was a Being somewhere, became resolved, as it were, into Infinite Love. Man himself was also transformed. He was approaching God, he was throwing off all vain desires, of which he was full before. With desires vanished selfishness, and at the apex he found that Love, Lover, and Beloved were one." To realise such unity through the path of wisdom he taught the need of *Gnana Marga* and the imperativeness of carrying the light of the doctrine of the *Atman* into every human heart.

Above all he hated mystery-mongering and esoterism in religious matters, though he recognised the truth of the doctrine of *Adhikaris*. He wanted homage to be paid to Truth openly and desired that people should follow the light of reason and revelation and win for themselves inner peace and spiritual rapture through service, self-discipline, love, and mental illumination. He yearned and worked with all his might for the time when the whole world will be free

from ignorance and misery, and rise on the wings of spiritual knowledge to the lotus feet of God and gaze upon the ineffable sweetness of His face and live in endless love and joy.

I shall now deal with his general ideas as to the West and the East and with his message to the West and to India. He has pointed out in innumerable places the virtues and the defects of the rich and progressive communities of the West. The outer greatness of the West is not unaccompanied by inner deficiencies. He unsparingly denounced the over-population in towns, the love of luxury, the materialism, the lack of peace and repose, the want of spiritual outlook on life, the innumerable social miseries, the cruel law of ceaseless competition, and other evils that afflict and distract those lands. He says : "The West says, 'Do show your power by doing.' India says, 'Show your power by suffering.' The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have.....Who knows which is the truer ideal? The apparent power and strength, as held in the West, or—the fortitude in suffering, of the East? The West says : 'We minimise evil by conquering it.' India says : 'We destroy evil by suffering, until evil is nothing to us, it becomes positive enjoyment. Well, both are great ideals. Who knows which will survive in the long run? Who knows which attitude will really most benefit humanity? Who knows which will disarm and conquer animality? Will it be suffering, or doing?'" (Pages 783—4). He well realised and taught the difference of the eastern and the western types and the reason of such difference. He has said : "The voice of Asia has been the voice of religion. The voice of Europe is the voice of politics. Each is great in its own sphere. The voice of Europe is the voice of ancient Greece. To the Greek mind, his immediate society was all in all. Beyond that it is barbarian,—none but the Greek has the right to live.....It is intensely human in its sympathies, intensely natural, intensely artistic, therefore. The Greek lives entirely in this world. He does not care to dream. Even his poetry is practical. His Gods and Goddesses are not only human beings, but intensely human, with all human passions and feelings almost the same as with any of us. He loves what is beautiful, but mind you, it is always external nature: the beauty of the hills, of the snow, of the flowers; the beauty of forms and of figures : the beauty in the human face, and, more often, in the human form,—that is what the Greeks liked. And the Greeks, being the teachers of all subsequent Europeanism, the voice of Europe is Greek. There is another type in Asia. Think of that vast, huge continent, whose mountain tops go beyond the clouds, almost touching the canopy of heaven's blue ; a rolling desert of miles upon miles, where a drop of water cannot be found, neither will a blade of grass grow ; interminable forests and rivers rushing down into the sea. In the midst of all these

surroundings, the Oriental's love of the beautiful and of the sublime developed itself in another direction. It looked inside and not outside In Asia, even today, birth or colour or language never makes a race. That which makes a race is its religion And then again, the Oriental, for the same reason, is a visionary, a born dreamer. The ripples of the waterfalls, the songs of the birds, the beauties of the sun and the moon and the stars and the whole earth, are pleasant enough; but they are not sufficient for the Oriental mind. He wants to dream a dream beyond. He wants to go beyond the present. 'The present, as it were, is nothing to him.' (Pages 815-816) Swami Vivekananda pointed out again and again that Jesus is a true child of the Orient. He says: "So we find Jesus of Nazareth, in the first place, the true son of the Orient, intensely practical. He has no faith in this evanescent world and all its belongings. No need of text torturing, as is the fashion in the West in modern times, no need of stretching out texts until they will not stretch any more. Texts are not india rubber, and even that has its limits. Now, no making of religion to pander to the sense-vanity of the present day! Mark you: let us all be honest. If we cannot follow the ideal, let us confess our weakness, but not degrade it; let not any try to pull it down." He denounced the luxury of the West boldly and fearlessly. He says, "Take your country, which is the richest in the world, and which is more luxurious than any other, and see how intense is the misery, how many more lunatics you have, compared with other races, only because desires are so keen. A man must keep up a high standard of living, and the amount of money he spends in one year would be a fortune to a man in India your sense of enjoyments is developed, your society is very much more beautiful than some others. You have so many more things to enjoy. But those who have fewer, how much less misery!" (Page 337). I desire to quote here an admirable passage on this point from Professor James's *Varieties of Religious Experience*. He says: "Among us English-speaking peoples especially do the praises of poverty needs once more to be boldly sung. We have grown literally afraid to be poor. We despise any one who elects to be poor in order to simplify and save his inner life. If he does not join in the general scramble and pant with the money-making market, we deem him spiritless and lacking in ambition. We have lost the power even of imagining what the ancient idealisation of poverty could have meant; the liberation from material attachment; the unbribed soul; the manlier indifference; the paying our way by what we have or do, and not by what we have; the right to fling away life at any moment irresponsibly—the more athletic trim,—in short, the moral fighting shape. When we of the so-called better classes are scared as men were never scared in history at material ugliness and hardship, when we put off marriage until our house can be artistic, and quake at the thought of having a child without a banking account and doomed to manual

labour, it is time for thinking men to protest against so unmanly and irreligious a state of opinion. I recommend this matter to your serious pondering, for it is certain that the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilisation suffers." Again, some years ago there appeared an article in the *Nineteenth Century* on the Dying of Death. The talented writer of it pointed out how in the hurry of modern life men had no time to think of death and how they worked on till life came to a sudden stop. Swami Vivekananda pointed out again and again this defect and showed how the sense of the evanescence of life must be a real factor in our inner life if we are to realise the true purpose of existence. The realisation of this coupled with the realisation of the truth that the kingdom of God is within us is what the West urgently needs. Swami Vivekananda however recognised the great potentialities and achievement of the West—its political genius, its mastery over nature, its scientific spirit, its material greatness, its mastery of the concrete, its critical and historical sense, and its supremacy in the realms of outer greatness.

(To be continued.)



RANDOM NOTES OF A THINKER.

In the month of December, our city had a busy time with the congresses and conferences. All seem to be bent upon doing something to assist in the regeneration of our nation. But the fundamental basis of our action is hopelessly ignored. The real worker ought to feel, may realise that a trust has been laid upon us and that we have to work out that trust. We have every opportunity that a people ever had. We have nothing more to ask for, nothing more to wait for. Ours is only to love, work and suffer, and struggling to the last with all our might, secure in the conviction that the Great Power which bore us will bear others also, and round out in fullness of fruition the lives brought forth. Some such faith is an absolute necessity, to those who pledge themselves to a cause, for life and for death. Our own action is limited and guided by our own vision, our own opinion, our own knowledge. Others, with a different or a defective experience act variously : some in ways of which we do not approve : some in ways that are proved mistaken and others by methods mutually destructive. But a real worker ought not to loose heart. He has to bide his time. A certain hope and joy is essential to all work. The nation-maker, therefore, has to work to his utmost ; but he must be free to realise the while that very little depends on him, that his work achieves significance only from that immense current of destiny that is working

through him and his efforts and that whatever outward form it might take, it would, so long as it was whole-hearted and sincere be carried in the self-same way, on that self-same stream.

In other words, behind the best work lies the quiet super-consciousness—knowledge that the work itself is not the great thing, but the spirit that speaks in it. It is the purpose of help and redemption, the pitying love, the steadfast hope, that determines the value of the act. The deed itself, the work performed, is merely apparent and does not count in comparison with the thought-force sent out, and the spiritual energy generated. God is working through many people to day, in different ways, and though mistakes may entail suffering, and hatred is a mistake, yet even these defects cannot retard the onward march of what has been begun.

Then a doubt may arise in the mind. Are we then to condemn no one ! Are all to be held equally useful, equally valuable, since whether they will or not, God works through all equally ? Is the renegade to be pardoned and the traitor treated as a saint ? No. Very much to the contrary. We are not to ask a man to stand with us, but we are always to demand that he stands with God. Here there must be no slackness. We must note that all can co-operate, as long as they can heartily respect each others' characters. Integrity is the only possible foundation for common faith and work. Once let the character be found questionable, however, and the worker is better passed on one side. If the heart of a man be divided in its allegiance, that man is not the mouthpiece of God. Honest conviction and sincerity of purpose are all that are necessary ; but conversely we can not be too stern and clear in our condemnation of dishonesty, treachery or insincerity. Nationality will be the synthesis of all righteous forms of effort, but it has neither hope nor heaven to offer to the man who makes and teaches a lie. Deceit and falsehood of intention are not to be condoned.

As has been observed, "Ramakrishna Paramahansa represents a synthesis, in one person, of all the leaders. He is the epitome of the whole. His was the great super-conscious life which alone can witness to the infinitude of the current that bears us all towards the ocean of bliss."

One section of the good workers in the cause of our nation is the Social Reformers. But happily or unhappily, our modern day reformers are too prone to invoke the aid of Legislation to further their objects. They too have forgotten the fundamental basis of social progress. They forget that very little can be achieved by preaching alone, more especially when the preachers themselves do not carry out their own teachings in their life and set an example to

Aid of Legislation in Social Matters.

the masses. They have not realised that the force of an example in one's own life on the part of the leaders and influential members of any community, is more potent in influencing the masses, than any amount of preaching and passing of legislative measures. Where the conscience of the masses, *i.e.*, of each and every individual comprising the community is not developed, any amount of Legislation will only be a dead letter. It is worth our while to ponder deeply upon the following very sage observations of an American Religious Weekly in this connection. It is an irony of fate that what appeals to the so-called dollar worshipping American does not seem to appeal to these *sage* reformers of modern India. It remarks :—

“ If there is one lesson that we need to learn more than all others in civic and national life, it is that real reform is of the centre and not of the circumference. In other words, the source of social righteousness is found in the individual citizen, and not in the collective citizenship. While the culmination is necessarily of the mass, the forces that make the culmination possible are always to be found in the aspiration and efforts of the individual. Life is ever more powerful than law. Legislation is powerless to work beneficent results unless the life of the individual and average citizen backs it up and is worthy of it. Always law lags behind life. If it runs ahead it falls to the ground, being without support. A law that is better than the life of the average citizen will sooner or later be disclosed as a hollow farce, a still born political babe, a benignant bluff. There the law is the result of the imperative demand of righteous life, it becomes a factor in real progress or, better, it registers in terms of the social will what has been determined by the individual unit.”



THE RAMAKRISHNA MISSION HOME OF SERVICE, BENARES.

By the grace of Providence, the Ramakrishna Mission Home of Service, Benares, completes its fourteenth year by the close of 1914. It has been under the direct guidance of the Ramakrishna Mission (a body registered under Act XXI of 1860) for nearly twelve years now and its sphere of activity and usefulness has been more than nineteen times increased since it came into existence in the year 1900.

It is an Association which fits in with the new civic conditions that have lately arisen in Indian society,—to carry help and relief to those whom other charitable institutions have failed to reach. Its object is to serve those who have none to help them in the dark days of starvation, old age, disease and death and to make them feel more

than ever, the comforting touch of relief and succour. With a view to secure this object the methods adopted have been :—

(a) To find out neglected sufferers, lying in utter helplessness and render them all assistance in the shape of shelter, medical treatment, nursing, diet and clothing at the Home of Service

(b) To find out such sufferers and help them (i) by sending them to the Government Hospitals if they are willing to go there, (ii) by providing them medical treatment, diet and nursing (in case they have a shelter of their own) and (iii) by making arrangements for a decent cremation or burial in accordance to the last wishes of each who happen to die at the Home of Service.

(c) To find out such old, infirm and disabled persons and *parda-nashin* ladies, who prefer a slow death through starvation to begging and send them weekly doles of rice and some pecuniary help.

Insignificant though such work may appear to some when stated on paper, they will none the less be astonished at the results obtained by the faithful carrying out of the object by a few determined men on their kindly paying a visit to the Home.

The number of "Indoor" and "Out-door" patients relieved for the first three years was 1,236 and since the number has annually increased the persons relieved in 1913 were 10,843, and during the existence of the Home of Service more than 54,000 persons have been relieved in all.

Dear reader, need we say any more to impress you with the utility of having such institutions in order to obtain your co-operation and help in this good cause? Suppose the Home had not been in existence at all, just imagine what would have been the lot of 1,012 persons who were picked up from the roadside, or that of the 3,893 persons who were housed and nursed at the Home; or that of the 79 homeless and helpless invalids who were sheltered and supported in the Refuge of the Home, not to mention about many others to whom the Home rendered no small assistance in more ways than one.

Founded by a few followers of Sri Ramakrishna and Swami Vivekananda with but four annas in hand as their original fund and the true and indomitable spirit of service to humanity at heart and being supported entirely by public subscriptions and donations, the Home has in the past gradually widened its usefulness and gained public sympathy in general from its rented residence. Few generous souls whose hearts were touched on a personal inspection of the working of the Home in the meanwhile secured for it a plot of land at Luxa, on which have been erected in the sacred memory of the bounteous donors' nominees, the present buildings with an Outdoor Dispensary, six general wards, three other wards to segregate patients who develop infectious diseases after admission. But they are now occupied to their full capacity and we are in indispensable need of

isolated wards for persons suffering from infectious diseases who cannot be kept in the general wards without discomfort and danger to other patients. There is urgent need for quarters for the workers and the medical officers in constant attendance on the sick as well. We have also planned to build a Refuge in the compound of our Home for old invalids, a Widows' Home and an Orphanage.

We are glad to announce that we have acquired through the kind patronage of the Government 8·22 acres of land adjoining to the Home. All that is needed at present to place the work on a stable and independent footing of efficiency is to secure funds to raise the required buildings mentioned above. Surely it is not too much to expect that out of the three hundred millions whom India calls her own, twenty thousand hearts be moved to pay five rupees each towards the erection of the entire buildings ! The Home serves every human being irrespective of sex, colour, creed or caste, and reader whoever you may be, whether a Hindu, a Mahomedan or a Christian, who by the grace of the Lord of the Universe, have been blessed with power and plenty, will you not come forward with your full quota to help us relieving as best as we would the suffering souls whom it pleases the Providence to put under our care and thus make yourself really blessed thereby ? A small fraction of your affluence will suffice in doing it and raise you nearer to Him, whose glory is shining through you !

All contributions should be paid to the Asst. Secy., Ramakrishna Mission Home of Service, Benares City ; or to the President Ramakrishna Mission (The Math, Belur P.O., Dist Howrah). They will be duly acknowledged with thanks. Those desiring to consecrate the memory of their relatives by building memorial wards may communicate with the Asst. Secy., Ramakrishna Mission Home of Service, Benares City.

BENARES,
January, 1915. }

SWAMI BRAHMANANDA,
President, Ramakrishna Mission.



BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA.

AT BELUR.

The 53rd Birth-day Anniversary of Sri Swami Vivekananda was celebrated on the 10th January last with the usual enthusiasm and grandeur at the Monastery of Belur, the Head Quarters of the Ramakrishna Mission. The Math, the Chapel of Sri Ramakrishna, and the Swami's memorial were all very tastefully decorated with flowers, evergreens etc. The day opened with joyous enthusiasm of innumerable visitors and guests that began to pour in in great numbers from Calcutta and other neighbouring places and by noon the spacious compound of the Math was filled by a huge gathering of disciples, admirers and friends, all eager to testify by their presence from far and near, to their feelings of love and devotion for the Swamiji. A big oil-painting of the Swami was enshrined in the midst of various floral tributes under a *samiyana*, and devout hearts gathered before it to pay their homage to the Saint. Number of Sankirtana parties also sang devotional songs before the picture. Upon the gathering, the charm of the Swami's great life seemed to brood in silent majesty, and the murmurs of the life-giving message that he carried from door to door in his own country and even beyond the seas, and which is breaking forth in a new awakening upon his countrymen, seemed distinctly audible. As the feeding of the poor is the special feature of the day, the best energies of the Sannyasin Brotherhood of the Belur Math were directed to make it a complete success. Hundreds of students and youngmen came from the Metropolis and worked incessantly day and night for it. Everyone of them appeared to be highly eager to give his loving and humble service to the people whom Swamiji held up before the nation as the only god to be worshipped—the poor, the destitute, the hungry, the down-trodden—and assuredly it is in itself the best offering that can be made to the memory of the great Swami. At noon, the big lawn of the Math became resonant with cheerful voices of the poor, numbering about 5,000, who were treated with a sumptuous feast. The proceedings of the day terminated with the grand performances of a musical party who came from the neighbouring town.

AT SIVAGANGA.

The 10th of January, 1915 witnessed the celebration of the Birth-day anniversary of the Swami Vivekananda of revered memory under the auspices of the local Ramakrishna-Vivekananda Vedanta Sangham. The programme extended from early morning till late in the night. In the morning there was Bhajana till 12 noon. The Aradhanam began at 2 P.M. when select passages from the Holy

Scriptures of the world were read. Then there was distribution of Prasadam between 3 P. M. and 4 P. M. The public meeting commenced precisely at 4 P. M. presided over by M. R. Ry. R. Gopala Row avergal, M. A., B. L., Temporary Subordinate Judge, Sivaganga. Lectures on the career and mission of Swami Vivekananda were delivered to a crowded audience by M. R. Ry. P. S. Ramasami Aiyar B.A., and M. R. Ry. S. M. Narayanasami Aiyar Avergal, B.A. L.T., Headmaster of the Raja's High School, in Tamil and English respectively. The President wound up the proceedings in a learned and instructive discourse emphasising the catholicity and unsectarian character of the Swami's teachings, and also dwelt at length on the comprehensiveness of the Sanatana Dharma and on the bold and clear interpretation of 'Maya' given by the Swamiji. The same night there was a Harikatha performance by one of the members of the Sangham. The proceedings throughout the day were marked by great devotion and enthusiasm.

AT TRICHINOPOLY.

The 58rd Birth-day Anniversary of Sri Swami Vivekananda was celebrated by the Sri Ramakrishna Vivekananda Vedanta Society, Trichinopoly, on 7th February 1915. With the collections made, about 400 poor 'narayanas' were fed in the morning between 9 A.M., and 12 noon. In the afternoon, after the recital of Syamaladandakam and some songs from Thayumanavar, M. R. Ry., A. V. Gopalachariar, Avergal, M.A., B.L., High Court Vakil, Trichinopoly, gave a lecture in Tamil on the Isavasya Upanishad. The Hall was literally packed; and with Mangala Arati and distribution of Prasadam, the celebration came to a close.

AT KOTTAYAM.

A special meeting and a Bhajana were held by the Ramakrishna Bhaktajana Sangham on the 10th January last, to celebrate the fifty-third birth-day of Sri Swami Vivekanandaji under the patronage of Mr. Aracal Krishna Pillai, a great land-lord of the Taluq. Mr. S. Atchutha Wariyar B.A., B.L., and Swami Ramakrishna spoke on the life and works of the great Swami. The proceedings of the day were closed with Mangala Prarthana and distribution of Prasadam.

AT OTHER CENTRES.

The Birth-day of Sri Swamiji was celebrated in various other centres of the Ramakrishna Mission in India and abroad, and also by the numerous Vivekananda Societies all over the country.

REVIEWS.

We are glad to receive the Thirteenth Annual Report of the Ramakrishna Mission Sevashrama, Kankhal (Hardwar.)

When the Sevashrama was started in 1901 under the inspiration and guidance of Swami Vivekananda, the indoor and outdoor patients numbered 1,054 during the first 18 months, while during 1913, the year under review, this total number has gone up to 9,707, of whom 154 were in-patients. Of the number 9,707, 1,242 were Sadhus, 1,419 were Brahmins, 691 were Moslems and Faqirs, 1,407, were Chamars, 4 were Christians, 14 were Jains, 27 were Aryas, and the rest of various castes and creeds. These patients came from various places such as Bengal, U. P., Punjab, Rajputana, C. P., Bombay presidency, Madras presidency and even Burmah (there were 2 Rangoon patients). The number of indoor patients increased 33 per cent. over that of previous year while during the same period, 3 per cent. more patients attended the outdoor dispensary to obtain relief. Besides the hospital work, the Ashrama has started a night-school also for the depressed classes and the Brahmacharins of the Ashrama conduct the work.

The funds of the Sevashrama come from donations and subscriptions, but receipts from regular subscriptions are disproportionately small and precarious in comparison with the monthly and yearly requirements of the hospital, and the institution may be said to be still living on the chance contributions of the public. We appeal to the patriotic and generous minded to give this useful institution the stability that it undoubtedly deserves by means of fixed subscriptions and endowments.

The Sevashrama now consists of a general ward for Sadhus, a Phthisis ward, a Dispensary building, a rest-house for outdoor patients coming from a long distance and workers' quarters and kitchen-room. These small buildings are scattered all over a land of 15 bighas. The extension that is most urgently necessary is the construction of a general ward for in-patients other than Sadhus, an infectious ward for indoor cases in times of epidemic, and a small School house for the night School which is now being held in the verandah of the Dispensary with much difficulty of accommodation. For purposes of this extension an adjoining plot of land has been acquired by the Government on behalf of our institution and we appeal to the public for funds to the tune of Rs. 11,000, necessary for this extension. Specially the immediate construction of the infectious ward for accommodating cholera patients during the coming Kumbha Mela in April is a desideratum of the highest importance and we specially appeal for funds to meet this immediate necessity.

The Ramakrishna Sevashrama, Muthigunge, Allahabad has issued its Third Annual Report showing the extent of its humanitarian work for the people of the land. The institution was started in 1910 in response to the call for relieving the suffering of the sick poor of the surrounding locality. The report of the work it has done during the year 1913, gives an unmistakable evidence of the utility and its growing popularity, among the poor pilgrims and the inhabitants of the city. Altogether 5,060 patients were treated during the year, of which 4,416 were Hindus, 523 Mahomedans, 88 Christians and the rest of other nationalities; and nearly 20 per cent. of the total number were pilgrims who came from the distant corners of the country. The institution is still in its infancy, and no adequate

accommodation has been provided yet for the in-patients, for want of funds. We hope this need of the Ashrama will soon be met by the appreciative public and the patriots of the land.

India's Message to Herself or a Discourse on certain Ancient Ideals of India—By Prabhu Lal of H. H. The Nizam's Service. To be had of Messrs. G. A. Natesan & Co., Madras,—pp. 106 Price 12 as.

This treatise is a supplement to the author's previous work, 'The Mystery of God and the Universe' and treats of some of the ancient ideals of India, that never cease to shower peace and blessedness on their followers and which are at present being entirely lost sight of by the products of the atheistic or rather anti-theistic systems of education of our universities and by others, who are fascinated by the glamour of the western civilization. At this period of transition through which India is passing, when she has to stem the tide of western materialism that is threatening her life—her spirituality—to keep her own and at the same time assimilate all that is good in the Occidental Civilization—for her own well-being and that as well of the world, books like these from the pen of those who have been influenced by both the Eastern and Western civilizations, are valuable contributions to meet the needs of the time. The book breathes the true spirit of the scriptures; and the numerous quotations from the Gita and the works of the Swamis Vivekananda and Rama Tirtha add a special grace to the writings. We have read the book with pleasure and recommend it to our readers.

तपः penance, दमः self-control कर्म sacrificial rites, तस्यै its (of the Upanishad) प्रतिष्ठा feet (on which it stands) वेदाः the Vedas सर्वाङ्गानि all the limbs सत्यं truth आश्रयतनम् abode.

Penance, self-control, and sacrificial rites are its feet ; the Vedas are all its limbs ; Truth is its abode.

[NOTE—Penance, self-control and sacrificial rites (Karma) have been called as the feet of the *Brahma Vidya* (*Upanishad*), because on the practice of these alone rests the attainment of the self-knowledge. These lead to *chitta suddhi* which is an absolute necessity for the right comprehension of the *Brahma Vidya*. The Vedas are all its limbs, for the study of the Vedas helps one to understand it in all its phases. Truth is considered as the abode of the *Brahma Vidya*, for it can dwell only in that heart that has been purified by Truth.

Penance (तपः)—i.e., control of the body, senses and mind.

Self-control (दमः)—i.e., freedom from passion.]

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये
प्रतितिष्ठति प्रतितिष्ठति ॥ ३४ ॥ ९ ॥

यः who वै एतां this (*Brahma Vidya*) एवं thus वेद knows, सः he पाप्मानम् evil अपहत्य having destroyed अनन्ते eternal, ज्येये the highest, the greatest स्वर्गे लोके in the blissful heaven प्रतितिष्ठति resides.

He who knows this Upanishad thus, attains the highest heaven, having destroyed all evil.

[*The highest Heaven*—Sankara takes the word 'Heaven' to mean Brahman and opines that he who has got the *Brahma Vidya* i.e., the Upanishad, attains Brahman or *Kaivalya Mukti*. But we think it may be taken to signify *Brahma-Loka* (the world of *Brahmā*) and the whole *Mantram* means that one who has attained the Upanishad Vidya, goes to *Brahma-Loka* and attains *Krama Mukti*.]

As suggested by the 29th and the 30th Mantrams, the story related in the second and third chapters, can be explained in both the *Adhidaivic* and *Adhyatmic* senses. The *Adhidaivic* explanation has already been given hereinbefore. And the following is its *Adhyatmic* significance:—Microcosm being a part of the Macrocosm, and its exact epitome, all the forces that work in the latter have their counterparts in the former, and all those different aspects of the cosmic Intelligence, known as Devas, who govern these forces of nature, also hold sway on those that work on the person of man. So it was stated by the ancient sages of India that the whole of our bodily existence (including the mind and the senses) is controlled by the gods like Indra, Mitra, Varuna, Agni, Vayu, etc., who have also their manifestations of cosmic activity. And again, Desire and all its evil train are sometimes called Asuras and the pure activities of the senses and mind as the Devas, and the conflict between these two sets is termed as the Devasura War, which allegory has been developed with so much poetry in Puranas, and stretched to its cosmic aspect.

Now, the story of the Upanishad first tells that the psychological victory that these Devas of our microcosm win over their antagonists, the Asuras, is not due to their any inherent power, but it is the Atman that wins the laurel for them, but for whom they are nought,—it being the basis and support of all ; but this we do not know ; we make much of our mental and physical powers and remain satisfied surrendering all the glories of life to them. And the monarch that leads the whole host of Devas that dwell in the microcosm, is Indra, the Jivatman (Indra is another name for Atman). In some psychological moment of soaring intuition, a glimpse is caught of the real self—of the *chit* within, and at once (because such is the attractive potency of the vision) it sets the whole hierarchy of the Devas amotion to know it. First moves Agni the god of speech, who thinks that he can explain away the whole universe to its causes ; but approaching the object of the vision, he fails to comprehend it, much less explain ; so he returns shame-faced, without knowing the *Yaksha*. Then goes Vayu, the god of Prana (probably mind is also included here, as in some Upanishads mind is considered as dependent on Prana), who has the self-complacency to think that he can understand and control the whole universe. But he too met the same fate as his predecessor and returned not knowing the adorable *Yaksha*. Then proceeds Indra, the Jiva himself, to know it, but it vanishes from his presence. This

disappearance of the Yaksha before Indra unlocks the inner significance of the story. By this masterly touch of poetry the Sruti relates the fact that is experienced by the *Sadhaka* on his way to self-realisation through self-analysis. While within the field of speech and thought, the object of vision still remains in contra-distinctive form among the duality of the relative perceptions, but the moment the intuition is fixed on the *Asmita* or the ego divested of its divergent personality, the object of former vision melts away with the suspension of the dual perception, and in its stead appears Uma Haimavati, the glorious knowledge—the grace of God of the Bhaktas and the Vidya Sakti of the soul of the Adwaitins—and through her the Jiva realises the Brahman in itself as its very essence. It is also interesting to note in this connection that the appearance of Brahman becomes possible only when the Devas are victorious over the Asuras, *i. e.*, when the animal propensities are under subjugation.

In the above sense the story is an allegorical presentation of the truth related in the first two parts of the Upanishad.

सहनाववतु सहनौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्विनावधत्तमस्तु मा विद्विषावहै ॥

ॐ शान्तिः । शान्तिः । शान्तिः ।
Peace ! Peace !! Peace !!!

The End of the Kena-Upanishad.

The Vedanta Kesari

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want.

And the first step in getting strength is to uphold the
Upanishads, and believe that 'I am the Atman.'"

—*Swami Vivekananda.*

VOL. I.]

APRIL, 1915.

[No. 12.

SRI RAMAKRISHNA, THE GREAT MASTER.

BY

Swami Saradananda,

III

Forewords and the ancestral abode at Dereypore.

The student of Indian History is familiar with the fact, how during each transition period of the country, spiritual teachers of great importance have arisen and guided the people to save their national inheritance, "the spiritual basis of collective life and conduct," on which they had been established from very early times by their scriptures, the Vedas. The advent of Sri Krishna during a time when the dominant Kshatriya or military power of the country tried to subvert that basis by controlling the spiritual power exerted by the Brahmin teachers,—the birth of Buddha at a time when the spirituality of the Brahmin teachers had degenerated into mere elaborate observance of external sacrifices, rites and ceremonies,—the appearance of Sankara during the downfall of Buddhism—all these are notable instances of the aforesaid fact, which the tradition of the country holds before the gaze of the enquiring reader.

Coming down to periods where History illumines the path of the enquirer and he feels himself on more solid ground, we find no less display of that curious fact ; Ramanuja, the great teacher of

Qualified Monism, appeared in 1150 A.D.—a period during which the mighty Moslem power had first entered the country and was struggling to establish itself there as a permanent factor. In the North, again, arose the great Guru Nanak and Sri Chaitanya, both of whom were contemporaries of Babar, the great Mogul who established himself on the throne of Delhi by winning the first battle of Panipat in 1526 A.D. against the Afghan Lodies and started a line of his own which for a period of about two and a half centuries ruled over the destiny of almost the whole of India.

Such are the facts that reveal themselves during the time when India was overrun by the Mohammedans and indeed those were times when the country passed through great transitions. For, India at the time became gradually conscious of the fact that the Mohammedan element had come to remain in the land, and that through peace and adversity, through friendship and enmity, was going to influence the habits, the character, the language and the literature, nay even the religious ideas of her people at large. She found out, moreover, that the gradual process of Aryanisation through which the Vedic religion was fusing together in one homogeneous whole, the various races and creeds that had come to dwell in her in long past ages, had met with a check before that new ruling power; and that she would have not only to find out and adapt the way of assimilating the same, but to adjust herself in such a way that she could do so and also preserve the hallowed ideals for which she had striven so long. Such were some of the problems during the Mohammedan occupation of the land, which its religious reformers had to solve for the benefit of the people, and that the country had been guided aright during those troublous times we gather from the fact of the toning down of the fierce fanaticism of the first Islamic invaders, in Babar and his successors.

But India was destined to pass through a much greater transition in later times when the great Empire of the Moguls fell into pieces after the third battle of Panipat in 1761 A.D., and the rule of the country gradually slipped into the hands of the British. For, at this time came the avalanche of the materialistic ideas and principles of life which were so foreign to the land, and it looked for a time, as if the very foundation of the collective spiritual life of the people was going to be undermined and destroyed by them. Never in the history of India did the prospect of such a ruin overshadow her people as during the time when it was decided by her British rulers that her people should have to receive the benefits of the Western methods of education through the medium of the English language. Whatever might be urged in praise of that great reform introduced

into the country during the government of Lord W. C. Bentinck (1828-1836 A.D.)—and we are not slow to appreciate the great merit, of the same—it must also be told of it, on the other hand, that it did somehow spread a sort of baneful hypnotising influence over the people of the land. For, within a very short time after its introduction, we find, as a result, that the majority of the people thus educated, lost all faith in their former religious beliefs and institutions, and strove to mould everything Indian after the Western model.

None can say how far the country would have proceeded along this line of self-destruction by imitating Western methods without the attempt to assimilate them, had it not been for the strong check that it received from an opposite power coming from an un-recognised and unlooked for quarter, namely, the seemingly dead bones of the religion of the country.

And the opposition set up by it came not as ordinarily in the shape of protest and condemnation, but in the positive, direct and the stronger way of the building of an ideal life entirely according to the old Indian methods without any help whatsoever from what the West could offer, and the patient, silent living of that life before the eyes of the people, to let them have the opportunity of realising for themselves the utility and the practicality of the old time-hallowed methods.

Thus, during the greatest of all her transition periods India has been saved again as in former times, by the birth of a seer of the first order, and it is curious to note that he was born in the self-same year, namely, the year 1836 A.D., in which Lord Bentinck retired from the field completing his various benign reforms including the one on the education of Indian youths, and leaving Sir Charles Metcalf in his place to carry out the same. But strange as has been the coincidence of the time of the organised introduction of English education on the land with its hypnotic influence on the people and the advent of one whose life has been predestined, as it were, to oppose the evil influences of the former, it came none the less in the course of fulfilment of the promise of Sri Krishna to the people in the Bhagavat Gita, that they should be blessed with guides like his ownself whensoever necessity would arise for the same, as we shall see presently from the record of events of this wonderful life.

About the time when the British power had established itself permanently in Bengal and was trying to introduce its own administration into the land under the guidance of its first Governors-in-General Lord Clive and Warren Hastings that a Brahmin

family belonging to the middle class in Hindu Society, had been living in the village of Dereypore, situated a little to the east of the place where the extreme western portion of the Hooghly district juts into the adjoining districts of Midnapore and Bankura. The Chatterjee family was living there for several generations past and was regarded highly by the people of the village on account of the truthfulness, charity and staunch religious principles of its members. Manik Ram the head of the family at the time was living in comparative opulence on his income from the fifty acres of cultivated fields which he had inherited from his ancestors. The rumours of the defeat of Serajuddaulah, the Nawab of Bengal in the battle of Plassey in 1757 and the transfer of the Dewani of the province to British hands in 1759, must have reached the village when Manik Ram was quite young. But the incident of the terrible famine that devastated Bengal in 1770, must have left a deep and harrowing impression upon his memory, for he was about twenty years old at the time and had a direct knowledge of the sufferings of his neighbours and of his own family on account of it. But then, of the compulsory abdication of the treacherous Nawab Mir Jaffer and the accession of his son-in-law to the throne of Murshidabad, the fall of Mir Kassim in the battle of Buxar in 1764 A.D., the depredations of the Bhonsla family of the Marhattas of Nagpore and the defeat which the Marhatta power had suffered on the field of Panipat in 1761 A. D.—and of all such events of the time, which had helped to change considerably the destiny of India, Manik Ram and his neighbours were perhaps perfectly ignorant. For, sovereigns came and sovereigns went,—the rulership of the country changed hands a hundred times from ages immemorial, but the mild, industrious, home-loving and obedient rural people of the Bengal villages thought always that they had nothing to do with such big concerns and remained occupied in their blissful innocence with their own peaceful pursuits and religious observances.

Be that as it may, Manik Ram must have married as was customary with his people, sometime after he had passed his teens and became gradually the father of three sons and a daughter, of whom the eldest was born probably in 1775 A. D., about five years after the terrible famine. The family following the Vaishnava cult worshipped Sri Ramachandra as its tutelary God from a long time, so Manick Ram named all his children after that Deity. Thus the eldest born was named Khudi Rama or the 'little Rama,' the daughter who came next was called Ramseela or 'devoted to Rama', and the two sons who followed, were named Nidhi Ram and Ram Kanai respectively.

The children of Manik Ram were all brought up in accordance with the best traditions of a Brahmin family. They received their initiation in the three R's in the village *pathasaku* and were sent then to the neighbouring *chatuspathis* or *Toles* to receive a knowledge of Sanskrit grammar, literature, Puranas, Smritis or codes of Hindu laws and customs, with perhaps a little of astronomy and astrology. The eldest of them, Khudi Ram, with whom we are most concerned here in this narrative, got married after finishing his education at about the age of twenty four. His sister Ramseela must have been married long before that event ;—for, as the reader knows, Hindu girls are generally betrothed at a very early age, though they continue to live with their parents until they come of age. So Ramseela was married at an early age to Bhagbat Banerjee of a well to-do family of the village Selampur in the District of Midnapore.

Khudi Ram became the head of the family in course of time on the decease of his father and was held in great respect by his neighbours on account of his piety, uprightness, charity and strength of character. It is said that he had made pilgrimages even in that age (when there was no rail-road in the country) to Ayodhya and Brindavana, but of that we are not quite certain. It is true nevertheless, that he had a very great devotion for his family diety Bhagavan Ramachandra, and never in his life tasted food until after performing his daily worship of Him. He used to manage the affairs of the family with the help of his two younger brothers who also got married in time and every thing went on peacefully as it did during the time of his father.

It is a blessing to win the affections of a noble woman in this world, so Khudi Ram must have felt himself more than happy at this period of his life. For, Chandramoni, or Chandra,—as she was called generally by her friends and acquaintances - the wife of Khudi Ram, was indeed a noble woman. Loving and dutiful she had the knack of forgetting herself entirely in the joy of helping others even from her tender youth. Thus she had endeared herself not only to her husband's family but was loved by all, who came across her path. To crown the hapiness of the family she became the mother of a boy about the year 1805 A.D. and it made her feel henceforth as if she was the mother of all the children of the neighbourhood. The happy mother called her first born by the name of Ram Kumar or the 'child Rama.'

Little as were the wants of this Brahmin family, those had been met more than sufficiently by their income from the produce of their fields. Thus they could not only afford to advance

hospitality to their neighbours on festive occasions and help the stranger and the poor at all times by supplying them with food and shelter for a few days, but were able to lay by something for their own use at all future contingencies, as for instance the days of draught and scarcity. Thus time rolled on for several years more in peace and plenty and the even flow of their lives was seldom broken except on occasions of the addition of new members to the family from time to time, in the event of a boy or a girl born, or the celebration of a marriage or of some religious observances.

Chandra became the mother again of a girl about the year 1810 and named her Katyayani ; and Ramseela, the sister of Khudi Ram who had become the mother in turn of a boy and a girl some time ago and named them Ramchand and Hemangini respectively—gave the latter in marriage to Krishnachandra mukherji of the village of Sihar, a place situated a few miles to the north-west of Dereypore. It is said that Khudi Ram was very fond of this girl and so her marriage was celebrated at her uncles' home at Derey instead of at her paternal residence at Selampore, as it ought to have been.

The brightest day has its night, and the most peaceful life its dark days of adversity. The clouds that hurled the thunderbolt and brought ruin to Khudi Ram's peaceful days arose now in an unlooked for quarter of the horizon in about the year 1813 in the shape of a request from the landlord of the place, who had his abode in the adjoining village of Satberia. This Zemindar was a most unscrupulous man who had never stopped from gaining his ends by fair means or foul. And woe to the tenant who roused his ire for just or unjust reasons ; he would then get himself embroiled in endless troubles and lawsuits and in a short while find himself dispossessed of everything that he had and ousted from the village in utter helplessness. Such a man was Ramananda Roy, and numerous were the stories that people whispered in their fear to one another about his dark deeds. The man died without leaving any issue and the people in their relief saw the hand of God in it, but that came long afterwards. Ramananda out of an old grudge picked up a quarrel now with a neighbour of Khudi Ram and in order to secure his condemnation in the suit that he got up against him, invited Khudi Ram to give false evidence on his own side. Khudi Ram met his proposal with intense disdain with the result that he also was unfairly implicated in a protracted law suit within a short time. Ramananda Roy won the suit in the end and honest Khudi Ram after meeting the expenses of the same found himself, at about his fortieth year, dispossessed of every vestige of property—even his ancestral house and fields ! In their

utter ruin the members of the Chatterjee family must have held a hurried council and it was decided that they should disband themselves and depart for ever from the village which knew them long, to keep themselves away from further revenge of the wicked Ramananda. Bitter indeed was the parting day when the two younger brothers left Dereypore to live with their respective fathers-in-law, and Khudi Ram and his devoted wife bade adieu to their ancestral abode and with their young boy and girl, turned their reluctant steps eastward to a different village at the invitation of a kind friend. All that were left behind now to tell to future generations of the sad story of the Chatterjees, were the temple of Siva and the big tank adjoining it—and they are known even to this day as the temple and the tank belonging to the Chatterjee family.

THE ETHICAL ASPECT OF THE VEDANTA.

BY

Professor K. Sundararama Aiyer, M.A.

PART IV.

KARMA AND THE ALCHEMY OF THOUGHT.

John Stuart Mill and other utilitarians,—who explain the love of virtue by the love of the pleasure which virtue brings in,—hold at the same time that the more we keep the pleasure which results from virtue in the back ground or even entirely out of sight, the greater is our hold on the practice of virtue. Upon this a modern English writer remarks :—"The moment I understand that what I am really aiming at is not virtue, as I previously supposed, but pleasure, all my delusions about the supereminence of virtue will vanish, and the love of virtue will, if I am true to my convictions, give place to an entirely different order of desire. I dreamt that I was in a palace ; you have now awakened me to the truth that I am in a sty ; and being awake you cannot expect me, as a rational being, to play at believing that my acorns are pearls and my wash the nectar of the gods. Assuming Mill's explanation of the love of virtue to be true, my only chance of retaining that love is to remain in total ignorance of that explanation." It seems to us clear that this criticism displays a lack of knowledge concerning the inherent capacity of human nature. Because a person knows that virtue gives pleasure, it does not necessarily follow that the love of virtue will "give place to a different order of desire." With men of undeveloped mind and nature this may be true, but there are higher men whose privilege it is to know that virtue leads ultimately

to pleasure and yet to practise virtue for its own sake and not on account of the pleasure it leads to,—for they know that these two are as different as a palace from a sty, pearls from acorns, or a wash from the nectar of the gods. To practise virtue for its own sake is the Western analogue of the Hindu practise of Dharma as a divine command and without any thought of the fruit of pleasure it leads to. There is, indeed something marvellous in the alchemy effected by the power of human thought. The thought of the man who does a Karma has a wonderful power of transmuting it and raising its value for himself and for the Lord who has estimated his worth and his future destiny in accordance with it. Usually Karma—and the desire or longing for fruit which leads inevitably to Karma—is an agency which binds. Each Karma done with a longing for fruit—each such Karma, whether mental or bodily—leaves an impression (or *samskara*) behind on the mind; and each time we repeat it, the impression is strengthened, and in turn gives rise to corresponding activities. And this succession of cause and effect goes on endlessly till something like a stream of tendency is formed as a particular aspect of the internal organ or mind of the individual. These streams of tendency get concentrated in the mind and determine the nature of men's activities from time to time, and so form the bondage of the soul. The Bhagavad-Gita (III. 5) says :—“ कार्यते ह्यवशः कर्म,” “Every one is involuntarily driven into activity.” The Sixth Skanda of the Bhagavata (Chap I, 52 and 53) puts the case clearly as follows :—

देहज्ञोऽजितवद्भगो नेच्छन्कर्माणि कार्यते ।

कोशकार ह्यवशान् कर्मणाञ्छाय मुह्यति ॥

न हि कश्चित्स्थण्डिलमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म गुणैः स्वाभाविकैर्बलात् ॥

“The Jiva, being ignorant (of his true self) and not having subdued the six kinds (of passions) is involuntarily driven to activity. Like the spider (caught in his own woven web) he conceals his self by (the bondage of Karma) and knows not how to get out of his bonds. No one can even for a moment remain without engaging in action; every one is involuntarily and forcibly made to act by the tendencies developed out of the impressions stored in the mind.”

It is this unnumbered store of impressions gathered together in the mind in the course of previous births that forms the bondage of Karma. The same point is put in a slightly different form in Vyasa's Bhashya on Patanjali's Yoga-darsana :—

“ तथा जातीयकाः संस्कारा वृत्तिभिरेव क्रियन्ते । संस्कारैश्च वृत्तय इति । एव वृत्तिसंस्कारभ्रमनिशमावर्तते । ” “Impressions of the same kind are

generated by the modifications (of the mind) ; also the modifications are in their turn generated by impressions. Thus the wheel of mental modifications and impressions turns ever round and round." Swami Vivekananda also teaches as follows :—" Every work that we do, every movement of the body, every thought that we think, leaves such an impression on the mind-stuff, and even when such impressions are not obvious on the surface they are sufficiently strong to work beneath the surface unconsciously. What we are every moment is determined by the sum total of these impressions of past life and thought. If good impressions prevail, the character becomes good ; if bad ones prevail, it becomes bad." The character of a man is the permanent element in his nature which binds him to his place in the universe. In each of us there are formed in the course of our past lives innumerable such characters or streams of tendency, and as each rises to the surface with accumulated force it materialises itself in some form of life or *janma*. So, Karma is the source of the soul's bondage or cycle of births and re-births.

This same Karma ceases to bind when the mind from which it flows has no object to gain, no desire for self-aggrandisement, and not even the abnormal craving for self-elation which flows from the consciousness of having done a service to, or gained a triumph over, others by the possession, respectively, of superior capacity for self-control or pre-eminent intellectual or physical endowments. It is this transmuting power of human thought—this power to transform an instrument of bondage into a step which, when followed by further and higher steps, is to lead on to the final release from the bondage of Samsara—that the blessed Bhagavan refers to in Gita, II 50 :—"योगः कर्मसु कौशलम्" "Yoga is the power (which is efficient to alter the result) in action." Already in sloka 48, the blessed Lord has explained Yoga to mean "समत्वं," " (imperturbable) evenness of mind " in success and in failure. In accordance with this explanation Sankaracharya explains the passage above quoted from sloka 50 as follows :—"स्वधर्माख्येषु कर्मसु वर्तमानस्य या सिद्धयसिद्धयोः समत्वबुद्धिरीश्वरार्पितचेतस्य या तत्कौशलं कुशलभावः । तद्धि कौशलं यद्वन्धस्वभावान्यपि कर्माणि समत्वबुद्ध्या स्वभावान्निवर्तन्ते ।" "That is power (in Yoga) which consists in imperturbable evenness of mind in success and in failure on the part of him who is engaged in doing his own (prescribed) duties while his mind remains fixed on Iswara. That is power (in Yoga), because what Karma is by its nature of a binding tendency loses its nature by (the quality of) the mind's evenness," The able Gita commentator,

Sri Venkatanatha puts the meaning clearly as follows :—
 “ समस्वदुःखानुष्ठीयमानत्वरूपो योग एव कर्मसु बन्धनिवर्तनसामर्थ्यम्, बन्धस्व-
 भावस्यापि योगमहिम्ना मोचकत्वम् ” “ In actions, it is only Yoga which
 is of the nature of being done with perfect unconcern as to fruits,
 has the power of removing the binding quality of Karma, i.e., by
 the great virtue of Yoga even that whose nature is to bind becomes
 capable of securing freedom (from bondage).” The Jnana-
 Vasishtha says :—

विज्ञाय सेवितश्चोरो मैत्रीमेति न चोरताम् ।

“ The thief who is skilfully dealt with acquires the character
 of a friend, and not that of a thief.”

There is a skilled mode in the doing of Karma which, it put
 into practice, deprives it of its tendency to produce undesirable
 results and enables it to produce good and desirable results only.
 This skill lies in not being attached to the fruits of Karma. By
 frequently practising this purely mental attitude of non-attachment
 to results, we acquire the character of being always in the attitude
 of non-attachment ; and it is this constant mental character or
 attitude that transmutes Karma from being a source of human
 bondage into a source of human freedom. Such is the alchemy of
 mind—the transmuting power of mind—in Karma.

The blessed Bhagavan himself explains what is meant by
 non-attachment in Bhagavad-Gita, XVIII. 17,—

यस्य नाहंकृतोभावो बुद्धिर्यस्य न क्षिप्यते ।

हृत्वाऽपि स इमाँश्चोकाश्च हन्ति न निबध्यते ॥

“ In regard to him who does not think ‘ I am the doer,’ and
 whose mind does not get tainted by the thought ‘ I did this, and so
 I am reaping its fruits,’—though he kills all these living creatures,
 he does not do the act of killing, nor does he get associated with
 the fruits of the sinful act.”

Sankaracharya explains that there are two *drishtis* or
 points of view,—the *laukika drishti* or the worldly, the apparent or
 relative point of view, and the *tattvika-drishti*, the true, real or
 absolute point of view. From the former stand-point, he kills and
 so gets bound to the fruits ; from the latter stand-point, he does
 not kill and so does not get bound. The Atman is, in truth, un-
 changing and unchangeable, and without parts, and so cannot get
 associated with, or bound to, aught else. Creation, transformation,
 destruction, change in any form, or the possibility of any of these
 is, or can be, attributed to the Atman only through ignorance ; so
 also the possession of parts or limbs which can get into touch

with something outside it. As the following sloka of *Advaita-Makaranda* puts it,

न स्वतः प्रत्यभिज्ञानाभिरंशत्वाच्च चान्यतः ।

न चाश्रयविनाशान्मे विनाशः स्यादनाश्रयात् ॥

“Destruction of Me (the Atman) cannot rise from myself, because of (unfailing) recognition of identity ; nor from anything outside, because I am without parts (or limbs) ; nor from destruction of substratum, because I am not attached to (or inhere in) anything as my support.”

So, that which is thought to appertain to the Atman from pure ignorance cannot in truth appertain to it. Hence, whoever is intelligent enough to see that he is really *asanga* (i.e., unattached) in the sense just pointed out, is free from all taint, and is not really the active agent who is responsible for, and therefore bound to reap the fruits of, his actions. He is, therefore, assured of freedom from Samsara.

The alchemy of mind above spoken of in regard to Karma becomes possible only because of the true nature of Jiva. That the Jivatman is really unattached (*asanga*) we see clearly from the fact observable by all that he is the witness (*Sakshin*) of the mind, senses, limbs, &c., and does not command or compel them to desire or to act ; nor does he create the objects of desire or become the enjoyer of them by bringing about the association of the doer of Karma with its fruits. For, really he neither thinks, desires, wills, or acts. All these are the functions of the mind and of the body which is associated with it. It is the impressions stored up in the mind which, when ripe for manifestation, put the mind in a state of vibration so as to give rise to the pulsation of desire and brings both mind and body into contact with the object which is fit to be enjoyed as the fruit appropriate to the previous history of the doer of Karma. Hence the man who does not connect the Atman with the mind and its store of impressions or with the activities with which the mind becomes connected through its vibrations, is free from all taint and attains to the joy of freedom. *

What, then, is the cause of the Jiva's attachment to the world of material objects, desires, activities and enjoyments ? The blessed Bhagavan himself explains as follows :—“ स्वभावस्तु प्रवर्तते ” “But it is Svabhava which acts (or causes them to act.)” Sankaracharya

* It should also be noted here that such a man of self-realisation cannot do anything that is really wrong or injurious to the society, which emanates only from the lower kind of self-consideration and ignorance.—Ed.

explains Svabhava as follows: — “स्वभावः स्वभावोऽविद्यालक्षणा प्रकृतिर्माया प्रवर्तते दैवी हीत्यादिना वक्ष्यमाणा ” “Prakriti or Maya which is of the nature of Avidya (Ignorance) and which is my own associate (or property) and which is to be later on (in VII. 14) described as the Supreme Lord's.” The blessed Lord points out further that in reality even those who do meritorious and virtuous acts—such as are prescribed in the Shastras for men of various castes and classes according to their position in the world as determined by previous Karma—do so because

“अज्ञानेनाऽऽवृतं ज्ञानं तेन मुह्यन्ति जन्तवः ।”

(“The one Existence which is of the nature of Knowledge is concealed (from the view) by Ignorance (Avidya or Maya,) and by it all creatures (who are born into the world) are deluded (into thinking that they act or are made to act, enjoy or are made to enjoy in the world)”

But in truth

“नाऽऽदत्ते कस्यचित्पापं न चैव सुकृतं विभुः ”

“The Lord does not take it upon himself to induce either the sinful or the meritorious deeds of any (even though they are his devotees)”

Thus all activity originates from the Prakriti or Maya of Isvara, and all who are subject to the sway of the order of the world and its ceaseless flow of births and deaths are deluded into thinking that from themselves emanate all the activities discernible in life. Hence, he who knows the truth regarding the origin and nature of Karma is alone competent, even while engaging in all right kinds of activity, to have his mind so attuned to his environment that it does not result in getting him bound to the wheel of Samsara, but that it is ever directed nearer and nearer towards the realisation of the Atman through its non-attachment with the fruits of Karma.

It remains, nevertheless, undeniably true that the ordinary unspiritual man is moved, and can be moved, to activity only by his desires. Desires are of various kinds,—those which are purely egoistic, those which are purely altruistic, those which flow from the love of God and the obligation to do His will as revealed in Sruti and Smriti, and, lastly, the desire for emancipation from the bondage of the soul as above explained. The question naturally arises why the two classes of desires first mentioned should have a binding effect on the soul, but not the two last mentioned. Are we to take this on trust and merely on the authority of the Sastras? The desire for freedom or the desire to do the will of God is as much a desire as that which seeks one's own or others' welfare and

happiness. What, then, is the rationale of the Gita doctrine above formulated in all its aspects that, if there is no attachment to the fruits of action and no pride or elation of mind arising from thinking of the act itself as one flowing from one's own superior power, talents or virtue, our action has no binding effect whatever, but proves the means to the attainment of Mukti and the realisation of the Self?

The answer lies in the distinction between doing work like a master and doing work like a slave—between the manifestation of power in one case and the manifestation of powerlessness in the other. The Gita says :—

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपयाः फलहेतवः ॥

“O Dhananjaya ! Action (done by one desiring fruit) is far inferior to action done with an even mind (not agitated by the love of fruit). Hence have your mind firmly fastened to that evenness of mind (or to the knowledge of the highest reality to which such evenness of mind leads). Weak are they who are moved to action by the desire of (attaining to) certain ends or fruits.”

The Brihad-Aranyaka-Upanishad (III. 8-10) also says :—

“यो वा एतद्वचं गार्ग्यविदित्वाऽस्माहोकार्यैति स कृपयः” “O Gargi, slave (i.e., weak and bound) is he who departs from this world without knowing the Akshara (the Imperishable, i.e., the Atman).” Here is clearly brought out the distinction between the strength of mind characteristic of the master whose activities from moment to moment get themselves artistically adjusted so as to be an expression of the harmony and joy of the self, and the faint-heartedness of a slave which cannot avoid looking before and after with a view to see that at every step some personal advantage, some satisfaction to those in whom we are interested, is gained and thereby an encouragement is offered to go forward in the path we have chosen to pursue as profitable or creditable to us. Moreover the weakness can also be explained as referring to the helplessness with which the man whose activity is dictated by the love of fruit is caught into, and carried away by, the unceasing revolution of the wheel of births and deaths. Hence also he is not the master who controls his activity, but one who surrenders his freedom and so becomes the slave who is subject to the control of those likes and dislikes which unavoidably determine his impulses and activities from time to time.

Whether we take Darwin's evolutionary idea of struggle for existence or Hegel's conception of a struggle for rational freedom,

both are teleological in their scope and meaning. The universe is conceived, in both of these views, as a means to an end,— that end being for Hegel the orderly development of history according to a controlling principle, and for Darwin the survival of the fittest by natural, physiological, or sexual selection. In either case, there would be order and harmony in such a world, and there is room for both egoistic and altruistic activities being organised and systematised so as to reach a goal, whether it is near or distant. At the same time we cannot but be conscious that we are far from a spiritual interpretation of the world and of its phenomena of activity. Dr. James Ward goes further, indeed, than all purely naturalistic or evolutionary interpretations when he interprets the world as “a realm of ends.” He then goes on to say :—“ If however there were as many goods as there are individuals and all were disparate and independent, this would not help us much. But the individuals of history are none of them isolated, for though no two be altogether alike, no two are altogether different. So community and co-operation become actual goods, struggle a possible evil calling for adjustment, and the harmonious realisation of individual ends the ideal consummation.” But even the attainment of “ideal consummation” through the community and co-operation of individuals does not go beyond the lower Vedantic ideal of *loka-saṅgraha* mentioned in the Gita,—the solidarity of humanity or even of the universe of living beings. True spirituality cannot be reached so long as the reality underlying the phenomenal order of the universe cannot be got at; and no principle of conduct can be accepted even as a commencement towards the realisation of such reality so long at least as we cannot attain to that “evenness of mind” (the *समत्वम्*) already frequently referred to above which discards all teleological considerations, whether they aim at personal, communal, or even universal welfare. Such conduct as flows from the love of God, or—what is even higher—such conduct as clearly indicates the total absence of all sense of separateness and leads to the realisation of the One Self, alone belongs to the spiritual order and infinitely surpasses that which has teleological aim or tendency. Then only do we reach the fearlessness which transcends all duality,—then only do we possess and practise the strength which belongs to him who, like Bhishma or Yajñavalkya, is the master of the world of matter and of all its circumstances and conditions of good and evil. Thus does the alchemy of thought transmute the Karma of man from being a materialistic fetter of the soul into an agency for securing to him the gold of liberation from the cycle of births and re-births.

THE ECHOES OF THE TEACHINGS OF SWAMI YIVEKANANDA.

BY

Dr. M. C. Nanjunda Rao.

(An evening talk on Siva)

(continued from page 260.)

Sadhu Goswami said that, of the fourfold purposes of life, *viz.*, *Dharma*, *Artha*, *Kama* and *Moksha*, the attainment of *Moksha* through the harmonious and proper attainment of the first three *Purusharthas*, is the supreme and final goal of life and until *Moksha* or Realisation of God is attained, man can never be free from sorrow and sin and from the miseries of unending birth and death. He can never become *Dhanya* (blessed) and his life is lived in vain. Such attainment is only possible when one finds and obtains the grace of an enlightened Guru who is himself one who possesses a realised knowledge of Brahman or Atman and who can uplift mankind by his power of grace and universal love.

You must not mistake an ordinary teacher of secular and other sciences or even the clergymen and priests of other religions as real *Gurus*. They are far from being such. A real Guru is one who has not only realised the Atman himself but who can reveal the Supreme Atman to a fit disciple and help him in that realisation. The greatness of such a Guru is simply indescribable and nowhere except in India is the worth of the real Guru known and he is worshipped as God himself. The need of a Guru is nowhere felt as a real necessity for one's spiritual development except in India and most of our religious writings are full of glowing descriptions of the greatness and need of a real Guru.

To be more plain, said Swamiji, the soul can only receive impulse from another soul and from nothing else. We may study books all our lives, we may become very intellectual, but in the end, we find that we have not developed at all spiritually. This insufficiency of book-knowledge to quicken spiritual growth is the reason why we can all talk most wonderfully on spiritual matters and on Philosophy and Vedanta but when it comes to action and the test of character and living of a truly spiritual life, we find ourselves so awfully deficient and lacking in moral stamina. To quicken the spirit the impulse must come from another soul. It is from the impact of that impulse on a thoroughly purified and

fitly developed heart of another that spiritual energy is generated which can shed peace all round, and influence the lives of all that come in contact with them. The person from whose soul such impulse comes is called the *Guru*—the safe real Teacher, and the person to whose soul the impulse is conveyed is called the *Sishya*—the real student.

When Sadhu Goswami so feelingly addressed the audience on the need of each man's finding his own Guru and how one has lived in vain though he be the greatest Emperor of the world, who has not longed for in his heart of hearts and found a real Guru, the admonition went home to the heart of Sivaji and he felt miserable when he contemplated that he had not found a Guru and undergone initiation in his hands and obtained his grace. With this heavy load on his heart, Sivaji returned to his palace but he could not sleep. The feeling of desolation was so overpowering that every minute of that night he spent in prayer. The next morning he got up determined to find a guru, and went in search of Thukaram Doss whom he had known, and whose preachings he had heard and for whom he had the highest regard as a great saint and Bhaktha. He soon found him in a village near Partabgarh and, as soon as he saw him, he fell prostrate before him and begged him to accept him as his disciple and initiate him. The great saint was moved to tears at the great bhakthi and yearning of Sivaji and at his humility, embraced him, blessed him and said "Dear Sivaba, I am quite aware of your great bhakthi and of your earnest hankering after a *Satguru* and one greater than me is waiting for you. I am only a Kumbi (ryot) and ought not to undertake the task of imparting any initiation to others—such a task is meet only for a Brahmana Sannyasin and you will soon meet one and get your heart's desire fulfilled." And so saying he blessed him again and sent him away. What to say of the humility of saint Thukaram, than whom no greater saint lived at that time. Great as he was, a highly realised god-intoxicated soul as he was, capable of teaching the highest truths of Religion and Morality, he refrained from doing an act forbidden to his class. The great ones do not break the law but fulfill it.

Sivaji left Thukaram and went to Partabgarh with a heavy heart. He had fasted the whole of that day, so he bathed and went to the temple of the Devi and intensely prayed that if there was a guru who was going to initiate him and save him from these bondages of worldliness, he might appear in his dream and give him "*Dharsan*" i.e., a vision of him. After partaking the prasād from the Devi's temple, he slept in that temple that

night. In his dream the Devi appeared as a Brahman *Sumangali* or *Suvasini* and said "There is one Ramadoss, an incarnation of Maruthi, who has taken birth only for your sake alone, and you will soon meet him. You will then see what will happen through his association with you. Get up and go and see him." So saying, she disappeared. Sivaji early next morning left the temple and proceeded further in search of Ramadoss came to the village of Chaphal and went to the temple of Sri Rama and there sat in a *Mantap* deeply contemplating. There a Sannyasin by name Narasomalath came to where Sivaji was sitting and asked him why he was so sad and what he was doing. On learning the cause of his sadness and intuitively recognising him as Sivaji *in cognito*, he gave him a description of Sri Ramadoss saying, "Who can describe the greatness of Ramadoss! At the early age of eleven, just when the freshness of youth was dawning upon him the boy then known as Narayan, son of pure Brahman parents, realised that the world was a dream. The Brahman parents had arranged to bring about the marriage of this young boy and everything was arranged on a grand scale. The boy was taken to the marriage pandal and the bride, a blushing and blooming young girl, was brought to his side, he suddenly left the assembly and fled from the marriage ceremony to the forest to practise austere *Tapasya*. Never since the days of Buddha has the goddess of Renunciation chosen so poetic a moment for the deliverance of her devotee. Young Narayan with warm healthy blood coursing through his veins renounced the world, and chose the arduous life of supreme love and devotion to God. For twelve years after that he practised severe religious austerities. Extreme mortification of flesh, vigilant control of the mind, unbroken meditation on his chosen Deity were the chief features of his *Tapasya*. Long before day-break this boy-saint would be seen standing in the waters of the Godavari, muttering the sacred syllables of Gayathri, his mind so lost in contemplation as to make him insensible to the biting of the fish and very often it would be midday before he recovered his normal consciousness. In the afternoon he would attend the religious discourses of pious and learned Brahmans and in the evenings he would go to the temple of *Sri Rama*, his *Ishta Devata*, or Chosen Deity—where he passed the first part of the night in prayers and meditation. Thus day after day this young boy practised his religious austerities. He made light all obstacles so common in the way of spiritual progress; he overcame resolutely all struggles and difficulties and he possessed undaunted courage and was equal to all kinds of *Tapasya*. In the end, with the progress of these tremendous austerities, the

indefinable, subtle and elusive veil that seemingly separates Spirit from matter began to melt away and the young saint in his 23rd or 24th year emerged triumphant from his penance. He realised his own Self and thus became spiritually free—free from the bondages of birth and death, of sin and merit (*Dharma* and *Adharma*) ; the long-cherished object of his heart was accomplished and if he chose to live thereafter, it was for the world—for the country's good. In short, he became a *Jivanmuktha*.

"After this, he undertook pilgrimages all over India. He travelled from Haridwar to Rameswaram, from the bank of the Indus to that of the river Ganges. Wherever he went he saw the depredations and acts of vandalism committed by the Mussalman rulers. He saw these and wept, the proud spirit of Ramdoss was deeply wounded at those marks of national degradation. So, wherever he went, he tried to rouse the people to a sense of their degradation, establish temples for Maruthi, build monasteries, awaken and rouse the masses in different parts of the country to a sense of their own fall and to the necessity of re-establishing their *Dharma*. At times he would go into the forest and spend many days in *Tapasya* in caves—many wild animals would keep prowling about him but cause him no harm—again emerge out of it and go about to establish a strong organisation for the propagation of the Religion. Thus, was Ramdoss occupied and he would soon go over to meet you." So saying, Somalanath also blessed him and departed from there.

Sivaji intently listened to the accounts of the life and doings of Ramadoss as depicted by Somalanath. The thought of Ramdoss now completely took possession of his mind. His eagerness to find him or at least to have a *Darsana* or vision of him, got such a strong hold of him that he vowed that he would not eat a morsel of food unless he had the vision of his own guru who was going to influence his life and career so greatly. So determined he fasted the whole day, went to the temple and slept there intently praying to the Mother for Her blessings in granting a vision of his Guru. That night he had the desired vision and the tall majestic and magnetic figure of Sri Ramadoss with his characteristic graceful flowing beard and with his *Danda* and *Kamandalu* in his hands stood before him. No sooner Sivaji saw the noble figure than he got up and prostrated before him with tears in his eyes and hair set on end and quite overjoyed and blessed beyond description. Ramadoss blessed him and said "I know your great earnestness and religious zeal ; I know all the inner workings of your heart and what you are here for. I know

your great love for your country, your people, your religion, and above all your great solicitude for the welfare of the weak, the women, the cows, Brahmans and your Dharma. Many great things have to be achieved through you. You must go back to your capital and go on with the establishment and expansion of your kingdom and continue cultivating this great Bhakthi in your heart and I shall soon meet you." So saying the figure blessed him and disappeared. It is said that next morning when Sivaji woke up with a great feeling of exaltation and blessedness, he found a cocoanut by his side, which he carried with him as his Guru's prasad and gave it to his wife.

For a few days after that he was attending to his secular duties but in his heart that pining for the meeting of his Guru in physical form was growing stronger and stronger and one day he became so disconsolate that he arranged to go on an hunting trip so as to divert his mind a little.

With a small party Sivaji proceeded to a forest about twenty-five miles from his capital, and each member of the party took his own way and went in search of games. To add to the sense of depression which had settled on the heart of Sivaji, he could not find a single game that day. He got himself detached from the party and wandered far and wide, and yet found no animal worthy of being shot. It was past midday and he began to feel dejected and to fret for not having bagged a single animal, but far away from the spot where he was then standing he discerned a cluster of green trees and noticed one or two animals leisurely moving about them. He slowly found his way to that spot and when he went near what was his surprise to find that not only a few animals but many were to be seen there; and what was more wonderful he saw the wild animals such as bears and cheetas going about without molesting the deer and other mild animals. This made him refrain from shooting any of them. Besides as he approached that spot a strange feeling of elation began to displace the previous feeling of depression and he felt buoyant and cheerful and a sweet sense of peace seemed to spread not only on his mind but all around. He wondered what that could be due to and without disturbing any of the animals, he slowly approached the spot and ere long he discovered the cause of all that sudden change in his heart. To his great amazement and delight he saw sitting under a huge Banyan tree in an attitude of contemplation, the very noble and grand figure of Ramadoss, just as he had seen him in his dream in the temple at Chaphal. He was in Samadhi perfectly unmindful of his surroundings. Those wild and other animals of

the forest were all prowling about him as if to protect him and be of service to him. The moment he saw the figure his heart bounced with joy. He thanked God with all his heart for this unexpected find and slowly moved nearer and nearer towards the figure and sat in a convenient spot opposite to it, devoutly contemplating on that figure and intently praying in his heart that he might soon be blessed by him. But Ramdoss sat erect, stiff and unmoved. It was getting evening and Sivaji had to go back to his town lest he might be missed by his subjects. He could not bring himself to cut away from this figure, yet his duty compelled him to do so. With this struggle in his mind and with a sense of intense sorrow at having to part with the greatest object of his search he left the spot and went back to his capital, determined to go again the next morning. The whole of that night was spent in sweet contemplation of the saint and in the enjoyment of the feeling of contentment and overwhelming joy it brought with it.

The next morning he bathed and lost no time in going back to the spot where Ramdoss sat in Samadhi. He found him in the same state as on the previous evening. Sivaji also sat in front of him meditating and devoutly praying in his heart that Ramdoss might soon open his eyes and bless him. But even that day he did not awake from the Samadhi state and Sivaji had to return to his capital in the evening. Again he repeated his visit the next morning and returned with the same result. The ministers and other influential subjects of the kingdom got alarmed at the strange doings of Sivaji, at his utter neglect of the state affairs and at his going to the forest every day to see that wizard of the forest, as Ramdoss was called by the people, who had power to enchant all the wild beasts and make them dance to his bidding. One day, they formed a council and approached Sivaji and expostulated with him on account of this neglect of state affairs. They said "Dear Rajah, why are you thus neglecting your state affairs and going every day to that great *Jadu* or wizard. It is not meet for you at this age to do so. Very probably that wizard must have enchanted you also. He is a dangerous man. He plays with the children as a child and makes every child follow him and play with him. All the wild beasts obey him like faithful dogs and play around him. He stays in one place one day and appears in another far away from it the next day. We hear strange stories of his doings. Why do you go after him? If you want to learn all about your religion, we have eminent Pandits and learned Savants who can be made to discourse on the Gita, Upanishads and all Sasthras, so as to enlighten your mind

on all these subjects and give you that knowledge that you are so assiduously seeking after." In these and many other ways they requested Sivaji to desist from his going to Ramdoss. But Sivaji simply smiled at their expostulation and said that knowledge which he was striving after could not be had from books or imparted by learned Pandits and Savants. He hoped that he would soon obtain the grace of his Guru and become blessed. So saying he paid his usual visit to the place where Ramdoss sat in Samadhi. For nine full days Ramdoss never awoke from his Samadhi and on the tenth day he opened his eyes, saw Sivaji sitting before him at a distance and with a benignant smile beckoned him to go near him. Sivaji was so overjoyed at his being recognised by his Guru and went near and prostrated before him. Ramdoss embraced him and asked him what became of the cocoanut he gave him at the temple at Chaphal that night. Sivaji answered him that he had preserved it and kept it in Puja. This confirmed in the mind of Sivaji that this was the very person who gave him the Darsan that night. Ramdoss asked Sivaji to go and bathe in a rivulet close by and return to him. Sivaji bathed and returned with all things required for worship. Ramdoss initiated him and gave him the great *Taraka* Manthra of thirteen letters called *Thrayodasa Akshara* Mantra and blessed him. Sivaji's joy knew no bounds. He was simply transported into a different realm altogether. He could never bring himself to think of separating himself from his great Guru who had so benevolently opened his eyes to a knowledge of the Real. Sivaji therefore asked permission of his Guru that he might stay with him always and serve him. At this request Ramdoss showed some feeling of annoyance and said "Is it for this that you have come to me? You are not an ordinary man. Your duty is to establish the Dharma which has been tottering on account of the influence of the Mahomedans. You have to destroy the Mlechchas, and protect all the weak, the Brahmans and Sadhus. I shall always be near you whenever necessity demands. Let your Bakthi or love of God be practised in secret, while outwardly you attend to all your duties and uphold your Kshatriya Dharma." So saying he blessed him again and gave him a cocoanut, a handful of earth, two handfuls of horse dung and four handfuls of stones and sent him away. Sivaji brought these home and gave them to his mother Jija Bai recounting all his experiences to her. Jija Bai was well-pleased at her son's piety and love of spirituality and asked him what meant those handfuls of earth, horse dung and stones? To which Sivaji who had intuitively grasped the significance of those presents from his Guru, replied "The cocoanut is for

my prosperity, by handfuls of earth, horse dung and stones, it was meant that I would conquer many countries, raise many armies and capture many forts." Jija Bai the proud mother blessed her son and embraced him. And Sivaji was only twenty-one years of age when he received his initiation at the hands of Sri Ramdoss thus showing to the world that the development of love of God and the Spiritual faculty is not a thing to be put off till one became old, decrepit and unfit for further work as is generally supposed, nor is it incompatible with the assiduous, hard and trying duties of even worldly affairs. On the other hand, real spirituality grows side by side with our worldly duties. Running away from the world is not necessary nor commendable. Renunciation is not the negation of noble sentiments and higher aspirations but the acceptance and carrying out of all our duties, irrespective of consequences and with an instantaneous readiness to throw away everything at the word of God.

To be in the world and yet not of it is the ideal which every one should cherish and strive to reach. How Sivaji kept that ideal always before him and how he strove to attain it we shall make out from a few incidents in his life.

(To be continued.)

ADWAITISM OR MAYAVADA.

(continued from page 307.)

Superficially, the *Parinama Vada* appears to be quite easy of comprehension, satisfying, as it does, all the assumptions and premises of a popular philosophy ; moreover, as it gives something like a synthetic aspect of the creator and the created, linking the latter with the former in the nexus of inseparability of sequence, it very well forms the starting point of Adwaitism. We have seen this *Parinama Vada* as apprehensive of a change, a *Parinama*, in the First Principle, Brahman. Now, let us examine what is the real significance of the *Parinama*, this transmutation of the First Principle, with a severer scrutiny. There is a passage in the Chchandogya Upanishad, that tells us : यथा सौम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यं । As, by your knowing a clod of earth, all made of earth become known to you, so, by knowing the cause you know the effect. For, this effectation, *vicara*,—this change of the cause into the effect, is mere verbal, i.e., it has no real objectivity

in the field of existence. The cause alone is true, the effect, as effect, is only in *word* and *show* and has no real identity apart from the cause: The real nature of the cause hides itself for the time being under the display of word and show (Nama and Rupa), and you only perceive the phenomenon of effect and not the cause. To take the familiar example of mud and the mud-pot of the Upanishad, here mud has not undergone any vital change in its essentials to produce the pot; what has happened is only a transformation of appearance and a consequent change in the appellative indication: what was appearing before as a lump of clay, is now expressing itself as a pot, and next moment it may appear as broken pieces of the pot, and next after, again, as dust, but in all these so-called modifications, the *Substance* Earth remains constant in its identity, and that is the truth, the reality, although the expressional changes might have their relative value. The *Parinama Vadins* accept this substantial reality of the cause in the effect, but they see also in it a *continuity* of the cause (which means the extension of the cause in Time) and calls this *continuum* as परिणामी नित्यत्व, in contradistinction to the immutable reality or कूटस्थ नित्यत्व of the absolute, as the *Purusha* of the Sankhyans. But the *Adwaitins* hold that there can never be two kinds of realities,—reality can only be of one kind and that is the reality of the immutable absolute. The mutability of the cause, as it has been shown previously, is a myth, a phenomenon; the Substance, the real entity of the cause, remains ever unchanged and unchangeable, and the perception of its continuity, is due to its appearance through Time and so it does not inhere in the Substance of the cause itself, hence its show of *continuum* (which may be called a change into itself, *Swagata Parinama*) must be equally false like its show of transmutation. The Substance remains ever unchanged and unchangeable in its real essence, i.e., as the immutable absolute, *Kulastha Nitya*; only it *assumes* a phenomenal extension through Time and Space: Time imposing upon it the idea of continuity and sequence, and Space the different forms of modifications. Now, as we cannot call these Time and Space as inherent attributes of the Substance,—for, “not only is it impossible to conceive any entity of which they are attributes, but we cannot think of them as disappearing, even if everything else disappeared; whereas attributes necessarily disappear along with the entities they belong to,”*—so we have no other alternative but to accept that these phenomenal

* Herbert Spencer's *First Principle*.

changes in the form of effects are only *super-impositions* on the substance of the cause. And this super-imposition of the Phenomenon on the Noumenon is known to the Advaitins as *Vivarta* or *Adhyasa*, and in this sense they say that the whole phenomena of creation is only a superimposition on the First Principle, the Brahman.

This Vivarta vada can be understood more clearly with the help of modern Science. For instance, there is this table before me, and we are all certain of the reality of its existence, here. Now, suppose some divine power gives us vision to perceive the finer and finer constituents of this table. The first sight that will be revealed to our fixed gaze, in the place of this table, is a conglomeration of molecules of carbon-compounds, each moving around the other and all set in a particular motion. Then naturally you would think how monstrous has been the super-imposition of a table upon these dull tiny particles. The fact is, you would muse, that there is no such thing as a table, but only a swarm of particles, each distinct from the other, and all set in a particular vibration which only gave start to the phenomenon of a table—a veritable visual aberration. But pause a while, and lo, there are no more those conglomerating molecules of carbon compounds, but each molecule has been hiding a world of its own under the cloak of a false form, like the table : each molecule has split up into a number of minute atoms, and the whole sight is nothing but a tumultuous rush of atoms moving with extreme rapidity around certain centres and these centres or constellations of atoms are moving again around each other. But further if you exert your gaze, no more you would find the atoms even, but in their stead the minutest sparkling particles of electron or ether rapidly vibrating through infinity of space, and next an infinitely vast rolling ocean of formless imponderable Energy, without any break or gap, but having the continuity of a homogenous medium. And now you would perceive how foolish it is to assert the reality of the existence of the *table* or to say that it has been made of or caused by the molecules of carbon compound or by the atoms of such elements as carbon, hydrogen, oxygen, etc. ! What exists really is that mass of energy, and to us a portion of it is only *appearing* as the table, and hence this 'table' aspect is only a super-imposition, an *adhyasa* on that primordial principle, energy ; and so are all these phenomena we perceive around us.

So far, we have come down this stream of aberrations or *Adhyasa* with the Modern Science and we are landed on the First Principle of the creation in the form, or rather conception, of

energy. Now, the scientists impute to this primal substance an extension and a dynamical principle and they conceive that the present phenomena are caused by its dynamical display. But it does not require much stretch of reason to detect the absurdity of a theory that postulates a homogeneous medium which is strictly continuous (non-molecular), and consequently incompressible, and which is a perfect fluid in the sense of having no viscosity, and which has inertia and motion within itself. * For, every attribute of the *Substance* as postulated above is contradictory to the other. A homogeneous medium which is "strictly continuous," (*i.e.*, non-molecular) and "a perfect fluid" can never have any motion within itself; nor, can it have any motion in relation to something outside it, because there is nothing outside it, the entire space being filled with it. So, if we accept that the primal substance is homogeneous and "strictly continuous" (and we have no other alternative but to accept it), we have to acknowledge also that there can never be any motion in it, and consequently all these phenomena of motion that we perceive must be super-impositions on it. Moreover, a substance which has extension, *i.e.*, which is "continuous," at the same time "non-molecular," *i.e.*, having no parts, is an absurdity by itself. Hence the primal substance must be either molecular and continuous, or neither. In the former case, it ceases to be the First Cause as it is liable to be broken into its molecular parts and so those parts should be taken as the First Principle; nay it will not stop there, those parts, by the same logic, should be liable to be broken up into smaller and smaller parts still, and so on *regressus ad infinitum*. Therefore, to escape from the hands of such cruel absurdity, we have to take recourse to the latter, *i.e.*, the substance is, but without any extension or motion (change), and the phenomenon of extension is also a super-imposition on it like that of motion. Thus we see the substance is at once transcendental and absolute, and nothing can be postulated of it except its being. But still we see this table, and we may question, why? We do not perceive the unthinkable *substantia* of the table, nor the atoms, nor even the opaque bigger molecules, and why? Here, the Advaitin boldly confesses his inability to find out an answer for this 'why'; but all the same the phenomenon is there,—as if a thin film of mist of a mysterious kind is standing between us and the real *substantia* of the so-called table, making it appear so to us. Several philosophers of transcendentalistic predilection tried to explain away this 'thin film of mist' in several ways: Kantian School calls it a display of Time, Space, and Causation

* Lord, Kelvin's Vortex-atom theory.

which are *a priori* conditions of thought : others hold that it is due to the peculiar affection of the *a posteriori* Substance on the mind. But neither we are conscious of the *a priori* nature of this table,—the direct testimony of my consciousness being that this table is outside me, nor can I find out by analysis, as it has been shown before, anything *substantial* outside me, besides the Substance, that is causing this phenomenon of table. Moreover, during our process of analysis we detected this phenomenal entity as a vanishing factor of the substance. Hence we are driven to the conclusion that this 'thin film of mist' is neither subjective, nor objective, (nor both, because that would be absurd) ; it is neither *substantial* (being), nor *non-substantial* (non-being)—because its effect is felt. This 'thin film of mist' which eludes all our grasp, and yet which is the mother of all phenomena we perceive, and which is most mysterious and inexplicable in its nature, is exactly the Maya of the Adwaitins. It does not allow us to perceive the reality, so it partakes the form of *ignorance* and hence it is called Avidya or nescience.

Of the double manifestation of Existence, (as *presented* and *represented* in our consciousness) *viz.*—Nature and Thought, we have seen the essence of the former (the *thing-in-itself* of Kant) is at once absolute and transcendental ; now let us see what is the reality of the latter. Several theories have been advanced, both in the East and the West, as regards the real nature of the Ego or Soul and its relation to the Non-ego ; but surpassing all, the Adwaitin's analysis of it is final and most critical. Going to dissect the Ego, as we did with the Non-Ego, we come to perceive, first, its double aspect which we may call with some of the Western philosophers as the *presenting* Ego or *pure* Ego and the *representing* Ego or Empirical Ego. The former which affirms itself as a subject is self-evident and is called by the Vedantins as *Pratyagatman* ; and the latter which only comprehends the phenomena or Non-ego is known as *Antahkarana* or *Manas*. The Swiss philosopher Fichte first in the West comprehends this *pratyagatman* when he calls it the *thesis* of the Ego,* in its function of egoition, and he calls the *Antahkarana* as the *antithesis* of the non-ego (which limits the former). I have introduced here these two words of the Western philosopher with the purpose that they would help us much in understanding what I may call the transcendental psychology (*Adhyatma Tattwa*) of the Adwaitins. But Ego is

* This "*thesis* of the Ego" should not be confounded with the *Ahamkara* of the Sankhyan psychology. It approximates the Vedanta's idea of *Pratyagatman* in its three forms *vis.*, *Prajna*, *Taijas* and *Viswa* as described in the first part of this lecture.

primarily *conscious* (as Schelling points out in his criticism to Fichte's *unconscious Ego*), and as such, the Adwaitin finds out with further scrutiny and introspection, that what has been appearing as the *representing Ego* does not form in any way a part of the *presenting Ego*, the Ego proper, and which is alone conscious, whereas the former is unconscious and really an *antithesis* to the latter, since it sets a limitation to the *pure Ego* (as Fichte rightly holds). So the Adwaitins call the *Antahkarana*, the so-called representing Ego, a limitation, an *upadhi* to the *Pratyagatman*, the pure Ego. For the fact that consciousness in its abstraction can only be of one kind, the *representing Ego* minus its representation is nothing but the *pure Ego*, and so what is left, the representation, must, by logical necessity, be *un-conscious*. Now the question arises if such an abstraction of *pure* consciousness, which may rightly be termed as the transcendental Ego, be realisable ; to that the Adwaitin answers with a challenge, Yes, it is realisable ; it is realised in a state of consciousness, called the *Turiya* state where the *modes* of representation of phenomena are completely absent. As consciousness is the only proof of consciousness, so the validity of that state is unquestionable. But, when *representation* ceases, the egoition must necessarily also cease,—there can never be any *subject* without an object ; hence that *pure* consciousness abstracted from both egoition and *representation* is transcendental and absolute, and its aforesaid double function which we perceive in our ordinary conscious state, is also a super-imposed phenomenon, an *adhyasa*.

Thus in synthetising Existence to the ultimate Reality, we find by force of logic, the *Substance* which forms the substratum of the phenomenal objective, is the Absolute, and so also the *consciousness* which constitutes the basis of the phenomenal subjective ; but there can never be two Absolutes,—Logic demands that one must go. Now which should surrender itself to the other ? To that the Adwaitin replies that none should surrender, for both are identical. There is that One (Brahman) which is absolute consciousness (*chit*) absolute Substance (*Sat*) and beyond all conditions (*Anandam*). In its consciousness-aspect it appears as the phenomenal subject and in its substance-aspect as the phenomenal object. But what is Consciousness is in Existence, and what is Existence is in Consciousness ; so they are two phases of the same thing ; and that *one* is absolute, beyond all conditions, as has been shown above, although it appears as conditioned through that inexplicable mysterious something, called Maya which is neither substance nor non-substance.

From what has been said before, perhaps it is clear now, that the corner stone of the Advaita Philosophy is that Advaitic experience of the Absolute Consciousness, at the dawn of which man experiences, as Sri Sankara describes :

क गतं केन वा नीतं कुत्र लीनमिदं जगत् ।

अधुनैव मया दृष्टं नास्ति किं महद्भुतम् ॥

—“Where has that phenomenal world gone? In what has it merged? How has it disappeared? I perceived it only a little before. Does it not really exist then? Oh, how mysterious!” The whole of the Upanishadic literature is replete with such ideas. The Mandukya Sruti describes that state of consciousness thus :— नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञं । अद्वयमव्यवहार्यमप्राज्ञमलक्ष्यमचिन्त्यमव्यपदेश्यमेकात्म्यप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते, स आत्मा, स विशेषः ॥ —“It is neither inward consciousness (as in the dream-state), nor outward consciousness (as in wakeful state), nor consciousness yet both ways, nor the *ingathered* consciousness (of the dreamless deep sleep), nor even whole consciousness (like that of God who perceives all at a time), nor yet unconsciousness; it is unperceivable (by the senses), beyond all relations, incomprehensible, undenotable, unthinkable, past definition, nought but pure self-consciousness alone, where all phenomena are negated, the Peace (transcendental), the Bliss (absolute), the Secondless—this is the fourth state (of consciousness), they say. It is the Self. It should be realised.” From these it is clear that such a state of Absolute Consciousness is realisable; and it is not an *abstraction of thought*, as some erroneously believe it to be, but an *abstraction of consciousness*. But to realise this state of consciousness requires good deal of training. It is extremely difficult to destroy the hypnosis of duality that has gathered round the pure consciousness, and the effort to purge it of all its impurities (in the way of false self-limitations) comprises the practical side of the Advaitavada, which I do not propose to bring in here. In conclusion, I may mention, that as in our attempt to find out the *real* substance of the table we perceived its different aspects in the form of molecules, atoms, ether, etc., until we were taken to the very gate of the Absolute,—and it happened so in our attaining the different stages of the refinement of perception, in succession; even so, one experiences the different aspects of Consciousness in his attempt to realise its final aspect, *i.e.* the Absolute Consciousness. During our first state of consciousness,—as ordinarily we have and which we may conveniently call *physical consciousness*,—if we make an attempt to understand Consciousness, it cannot but appear in the

double form, *viz.*, the subjectified consciousness of the individual ego, and the objectified consciousness in the form of cosmic Law (including Moral Order) inferrable in the creation. So, in this state the Dwaitic philosophy is conceived as most natural. Next, with the further progress of introspection, a state is arrived at, which we may be permitted to call *psychical consciousness*, when it becomes manifest that there are not two consciousnesses, one individual and another cosmic, but there is only one universal consciousness in the form of Law and Life, of which the individual consciousness is felt to be only a part; in this state, *Visishtadwaitism* is the natural philosophy. But when the final state of consciousness, which we may call *Spiritual consciousness*, is reached—when its absolute nature is realised, then both the individual and the cosmic aspects of Consciousness appear to be only its *limitations*, and in such a state *Adwaitism* can only be held as true. So I have said in the beginning* that so long as man will range within these three states of consciousness, Dwaitism, Visishtadwaitism and Adwaitism will ever persist to remain to influence the thought and life of man, and none of these contradict, but fulfil, each other.

Om, Tat Sat Om !

THE MESSAGE OF SWAMI VIVEKANANDA TO THE MODERN WORLD.

BY

Mr. K. S. Ramaswami Sastri, B.A., B.L.

(Continued from page 364).

In regard to the caste system, Swami Vivekananda says : " We believe in Indian caste as one of the greatest social institutions that the Lord gave to man. We also believe that though the unavoidable defects, foreign persecutions, and above all the monumental ignorance and pride of many Brahmanas who do not deserve the name, have thwarted in many ways, the legitimate fructification of this most glorious Indian institution, it has already worked wonders for the land of Bharata and is destined to lead humanity to its goal. ' Sir George Birdwood said recently : " The real danger which threatens India is that the caste system may be broken down. That would mean the ruin of India. It would make India the East end of the world." The view of some people that the unification of the sub-castes will bring about more intensified disunion is absurd to an

incredible degree. The view that the caste system is opposed to our future greatness is equally absurd, as that system co-existed with our supremacy in our glorious past. The Swami says : " There are two great obstacles on our path in India ; the Scylla of old orthodoxy, and the Charybdis of modern European civilisation. Of these two I vote for the old orthodoxy, and not for the Europeanised system ; for the old orthodox man may be ignorant, he may be crude, but he is a man, he has a faith, he has strength, he stands on his own feet ; while the Europeanised man has no backbone, he is a mass of heterogeneous ideas picked up at random from every source—and these ideas are unassimilated, undigested, unharmonised. Where is the motive power of his work ?—in a few patronising pats from the English people. His schemes of reforms, his vehement vituperations against the evils of certain social customs have, as the mainspring, some European patronage. Why are some of our customs called evils ? Because the Europeans say so. That is about the reason he gives. I would not submit to that. Stand and die in your own strength ; if there is any sin in the world, it is weakness ; avoid all weakness, for weakness is sin, weakness is death. These unbalanced creatures are not yet formed into distinct personalities, what are we to call them—men, women or animals ? While those old orthodox people were staunch and were men." (Page 574). He says again ; " I do not believe in reforming, I believe in growth " (Page 608).

So far as our marriage system is concerned, I have already referred to his emphasis on chastity. He showed also the immense need of purity in women, for they are the guardians of the type, of the treasure of our heritage of body and mind. He says in his *East and West* : " Therefore, in being more anxious about the purity of females than of the males, every society is only assisting Nature in the fulfilment of her purpose. In other words, Nature is forcing us to do so." The fear of *Varna Sankara* is a legitimate apprehension, and the evil must be warded off at any cost. He says : " Vive Ranade and the Social Reformers !—but, O India ! Anglicised India ! Do not forget, child, that there are in this society, problems that neither you nor your Western Guru can yet grasp the meaning of,—much less solve !"

The Swami's epistles show that he was in favour of meat eating. But I am afraid that in the letters his object was really to rouse up people to manliness even at the risk of a little defection in the matter of food, and that this primary intention was the acquisition of manliness and not the taking of flesh diet. In *The East and the West* he shows a due appreciation of the need of purity in food and of a *Sattwic* diet. The matter is a controversial one even among scientists. Dr. Robert Hutchison says : " Of vegetable foods as a whole it may be said that more than the animal foods they contain representatives of all the three groups of nutritive substances." The Swami was of opinion that foreign travel is quite essential for the growth of our

national life. He says : " The sign of life is expansion ; we must go out, expand, show life, or degrade, fester and die ; there is no other alternative." Our community has to settle in a wise way the sections of our race that can have foreign travel, and the conditions and limitations in regard to such a travel. .

In regard to the elevation of the depressed classes he held very decided ways. He showed how we should give them education and Hindu religion. He says in an eloquent passage : " Remember that the nation lives in the cottage. But alas ! nobody ever did anything for man. Our modern reformers are busy about widow remarriage. Of course, I am a sympathiser in every reform, but the fate of a nation does not depend upon the number of husbands their widows get, but upon the condition of the masses. Can you raise them ? Can you give them back their lost individuality without making them lose their innate spiritual nature ? Can you become an occidental of occidentals in your spirit of equality, freedom, work, and energy, and at the same time a Hindu to the very backbone in religious culture and instincts ? This is to be done and we will do it. You are all born to do it. Have faith in yourselves, great convictions are the mothers of great deeds. Onward for ever ! Sympathy for the poor, the down-trodden, even unto death, this is our motto. Keep the motto before you, " elevation of the masses without injuring their religion."

The Swami gave us very valuable ideas in regard to education in India. He says : " The ideal of all education, all training, should be this man-making. But instead of that, we are always trying to polish up that outside." (Page 246). He was dreaming of establishing a National University, and said that we must take the education of our youths into our own hands and realise the indispensableness of spiritual education. He says : " We must have a hold on the spiritual and secular education of the nation. Do you understand that ? You must dream it, you must talk it, you must think it, and you must work it out. Till then there is no salvation for the race." (Page 655). He has shown also the need for Sanskrit and one Vernacular being made compulsory. He says : " Therefore the ideas must be taught in the language of the people ; at the same time, Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and a power and a strength to the race." (Pages 649-650). Indeed we have all to be tri-lingual if we are to be real men—English being the language for mind-culture in modern times, the Vernacular being the language for our heart-culture, and the Sanskrit being the language for soul-culture. In regard to female education, Swami Vivekananda says : " The true education, however, is not yet conceived of among us. . . . It may be described as a development of faculty, not an accumulation of words, or as a training of individuals to will rightly and efficiently. So shall we bring to the

need of India great fearless women—women, worthy to continue the traditions of Sangamita, Lila, Ahalya Bai, and Mira Bai, women fit to be the mothers of heroes, because they are pure and selfless and strong, with the strength that comes of touching the feet of God." (Page 1094).

In regard to our literary and artistic ideals, the Swami has given us teachings of unique importance. He has shown how it is impossible that we can write great books in the English language. He says : "After all, no foreigner will ever write the English language as well as the native Englishman." He set a glorious example himself by writing some of his most inspiring poems and essays in the vernacular. He has shown us how the vernaculars could and should be modernised so as not to lose their individuality and beauty and so that they may become efficient instruments of modern thought. He says : "In coining or translating technical terms in Bengalee, one must, however, use all Sanskrit words for them, and an attempt should be made to coin new words" (page 1110). He showed two branches of literary work awaiting sincere and passionate workers. He says : "There is yet a vast untrodden field, namely, the writing of the lives and works of Tulsi Das, Kabir, Nanak, and of the Saints of Southern India" (page 1053). He showed also the urgent need for having a national history. He says : "A nation that has no history of its own has nothing in this world..... So a national history keeps a nation well-restrained and does not allow her to sink so low."

Swami Vivekananda's message to the world of Indian art is of conspicuous value. He was as much a prophet of national art as Dr. A. K. Koomaraswami is now. He was never weary of showing how the Western races have very little of real art. He says : "Look at those big government buildings ; can you, just by seeing their outsides, make out any meaning for which each of them stands ? No, because they are all so unsymbolical. Take again their dress : their stiff coats and straight pants, fitting almost tightly to the body, are, in our estimation, hardly descent, is it not so ? And, O, what beauty, indeed, in that ! Now, go all over our motherland, and see if you cannot read aright from their appearance, the meaning for which our buildings stand, and how much art there is in them ! The glass is their drinking vessel, and ours is the metal *ghali* (pitcher shaped) ; which of the two is artistic ? Now, what we need is, the combination of art and utility." He thoroughly understood the difference between Greek art and Indian art. He says : "The secret of Greek art is its imitation of nature even to the minutest details ; where as the secret of Indian art is to represent the ideal." He realised also the intimate alliance between art and religion. He says : "The artistic faculty was highly developed in our lord Sri Ramakrishna, and he used to say that without this faculty none can be truly spiritual" (Page 1110). In regard to music, he taught that in Western music is

the perfection of harmony, while in Eastern music is the perfection of melody." Dr. A. K. Koomaraswami says : " There is no more searching test of the vitality of a people than the revelation in art—plastic, literary and musical—of their inward being." (*The Message of the East*—Page 36). Art and religion are the loftiest summits of the culture of a people and let us remember the great teaching of Swami Vivekananda that we are traitors to our race and our land if we do not love intensely and realise in life our national art and our national religion.

Gentlemen, I have done. I cannot think of a nobler and sweeter task than that of dedicating our lives for the realisation of the great object set before us by the great prophet of Modern India—Swami Vivekananda. Shall we do this work ? The greater and happier India of the future is coming in all her spiritual beauty and immortal youth crowned with religious supremacy and sceptred with mental and material greatness. Shall we share in the blessed work of preparing the way for her coming and strewing fragrant flowers on the road so that her feet may light on softness and her eye on splendour ? If we do not, the loss is ours. We must each of us say to himself what Tulsi Das said to himself in the following beautiful passage : " When you first came into the world, Oh Tulsi, the world laughed and you cried ; now do such acts, that when you leave this world, the world will cry for you and you will leave it laughing." My brothers, some time ago I saw the evening star obscured by a small dark cloud no bigger than a man's hand. Even as I saw, the dark rim of the cloud was touched by the light of the star and began to quiver with radiance. Soon afterwards the star went below the horizon. Not long after I saw the same star shine forth as the morning star in unobstructed radiance, steadfast, perfect, glorious. The rim of the dark cloud obscuring the evening star of India's glory is already touched with light. Full soon shall she shine forth in affluence of light as the morning star of the world. Let us love her and hear her glorious message in the following poem of Swami Vivekananda :—

"Then speak, O love !
Before thy gentle voice serene, behold how
Visions melt, and fold after fold of dreams
Departs to void, till Truth and Truth alone,
In all its glory shines,—
And tell the world—
Awake, arise, dream no more !
This is the land of dreams, where Karma
Weaves unthreaded garlands with our thoughts,
Of flowers sweet or noxious—and none
Has root or stem, being born in naught, which
The softest breath of Truth drives back to
Primal nothingness. Be bold and face
The Truth ! Be one with it ! Let visions cease
Or if you cannot, dream then truer dreams,
Which are Eternal Love and Service Free."

THE BIRTHDAY CELEBRATION OF SRI RAMAKRISHNA PARAMAHAMSA.

We have received the reports of the 89th Birthday anniversary celebration of Bhagavan Sri Ramakrishna from Allahabad, Benares, Lucknow, Brindavan, Kankhal, Ranchi, Midnapur, Tamluk, Dacca, Barisal, Saragachi (Murshidabad), Narottampur, Visnupur, Vaniyambadi, Ottapalam, Palghat, Trichur, Bangalore Cantonment, Trichinopoly, Conjeeveram, Nandyal, Rangoon, and various other minor places ; but for want of space we are obliged to refrain from publishing them here. We hope our friends and constituents will excuse us for the default.

REVIEW.

Words of the Master—(Selected Precepts of Sri Ramakrishna)—Compiled by Swami Brahmananda. With two illustrations. Pocket Size. P. 136. Price, 4 As.

Published by the Udbodhan Office, Baghbazar, Calcutta. To be had of the Ramakrishna Mission, Mylapore, Madras, S.

The little volume is an English rendering of the Seventh Edition of the original work in Bengali. It is a chaplet of gems of divine hues, carefully collected and threaded together by the loving hands of one who has himself become divine by touching the hem of divinity, and so the purity of the gems is kept untarnished. Now a days, when the invaluable words of the Master are being distorted and misinterpreted by many not fully conscious of their responsibility, the brochure is most welcome to the English knowing public as it presents the words of Sri Ramakrishna in its native purity and force. The sayings are classified and arranged under headings in logical sequence. Needless to say that the simple, practical and non-sectarian words of Sri Ramakrishna will never fail to give help and inspiration to the followers of all religions, creeds and dogmas. Sincere thanks are due to the Publishers for putting the neat little volume at such a low price as four annas to bring it within the reach of all.

He said to his father : " Father to whom wilt thou give me ? He repeated thus a second and a third time. Then the father replied (angrily) : " Unto Death I shall give thee".

[NOTE.—Seeing the attitude of the father at his making presents of such useless cows, Nachiketas understood that he had no mind to fulfil his vows strictly by giving away all his possessions at the sacrifice ; and so he thought, that it was his duty as a son to save his father from this terrible sin of lying. The vow required that his father should give away all his possessions, and he being the son,—and so a possession of the father—strictly speaking, he should also be given away to the priests ; hence he wanted to press his father indirectly to keep to his vow, and he asked to whom he should give him. Here the Shraddha assumed the form of zealous devotion to Truth in the mind of Nachiketas.

The father did not reply at first ; but when Nachiketas pressed his question twice and thrice persistently, he got angry at the impudence of the young boy and replied that he would deliver him unto death,—a common way of rebuke, meaning that, 'I shall finish with thee henceforth.']

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।

किंस्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥ ५ ॥

बहूनां of many (sons and disciples) प्रथमः first (rank) एमि I hold (*lit.* I go) बहूनां among many (again) मध्यमः midmost एमि I hold किंस्वित् what यमस्य of Yama कर्तव्यं duty or work यत् which मया by me (*i.e.* by giving me up to Yama) अद्य to-day करिष्यति (the father) will accomplish.

(At this Nachiketas thought within himself) : Of many (of his followers) I am the first ; of many (a middling disciple again) I am the middlemost, (but never have I been the worst). (Why then has my father said that he would give me to death ?) What work of Yama will be accomplished by his giving me unto him ?

[I am the first.—*i.e.*, Foremost in performance of filial duties etc. among his relations.

Middlemost.—*i.e.* in virtue or other mental efficiencies among his disciples.]

अनुपश्य यथा पूर्वं प्रतिपश्य तथापरे ।

सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

पूर्वं (those who came) before यथा how (वृत्ताः behaved) अनुपश्य remember. तथा so also अपरे others (i.e., the sages and holy men of the present time) प्रतिपश्य observe. मर्त्यः the mortal सस्यं corn इव like पच्यते ripens (and falls) सस्यं corn इव like पुनः again आजायते is born.

Remember how the ancients behaved, and mark also how others do now. Like corn the mortal ripens and falls, and like corn is born again.

[NOTE.—The commentator tells us, that Nachiketas finding no reason as to why his father should desire to give him to Yama, came to the conclusion that he must have told so in anger. Yet a father's word must not be broken, he thought; and so he came and told his father as mentioned in this *mantram*, in the way of exhorting him not to swerve from truth for the sake of an ephemeral life which is bound to decay in course of time, and so to keep his word by actually sending him to Yama.

How the ancients behaved—i.e., how the ancient fore-fathers never abandoned truth at all cost.

How others do now—i.e., how the sages and saints also of the present age never swerve from the path of truth, undeterred by any consideration whatsoever.

Like the corn etc.—i.e., as the corn has its definite time of harvest, when it ripens and falls or is cut away from the field, and again in the proper seedtime, when it is sown it springs up into being, so a man moves with the cycle of birth and death: His birth divines death, and the death indicates his future birth again. Hence no death should be bemoaned (nor birth be hailed). Here is a clear reference to the Law of Karma and Reincarnation.]

वैश्वानरः प्रविशत्यथिर्ब्राह्मणो गृहान् ।

तस्यैतां शान्तिं कुर्वन्ति हर वेवस्वतोदकम् ॥ ७ ॥

ब्राह्मणः Brahmana अतिथिः guest सन् being, वैश्वानरः fire (इव like) गृहान् the houses प्रविशति enters into. तस्य his (the guest's) एतां with this (peace-offering) शान्तिं pacification कुर्वन्ति (the good

house-holders) do. वैवस्वत O Son of Vivaswan (the Sun), हर bring वदकम् water.

(Nachiketas' father realising the glory of truthfulness, at last sent Nachiketas to Yama ; but Yama was not at home then, so Nachiketas had to wait there for Yama for three days without food. On his return, his wife or followers told him thus) :

As fire, a Brahmana guest enters into houses. They pacify him with this (peace-offering) ;—bring water, O Vayvaswata !

[NOTE—As fire, if not attended to, can consume the whole house, so a Brahmana's indignation destroys all the happiness of a house-holder, if he is not properly received when he comes as a guest.

Peace-offering—It has been the custom among the Hindus from very ancient times, to consider a stranger who comes to claim hospitality at a house-holder's door, as a veritable embodiment of god and worship him alike. The first thing that a host should offer him, is water (*Padhyam*) by which he should wash his feet, then a seat (*Asanam*), next he should be worshipped with a respectful offering called *Argghyam*, consisting of rice, flower, Durva, water, etc., and then he ought to be satisfied by food and other gifts. (Vide *Manusmriti*,—III, 99—118).

Bring water—i.e., the *Padhyam* to wash feet.]

‘आशाप्रतीक्षे सङ्गतं सूनृतां चेष्टापूतं पुत्रपशूश्च सर्वान् ।
एतद्भुक्ते पुरुषस्याल्पमथसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

ब्राह्मणः A Brahmana अनश्नन् without meal यस्य whose गृहे in house वसति stays ; (तस्य his) अल्पमेधसः foolish पुरुषस्य of a man आशाप्रतीक्षे (आशा and प्रतीक्षा) hopes and expectations, सङ्गतं the merit obtained from the association with the good people, सूनृतां the merit obtained from telling good and pleasing words to others, इष्टापूतं (इष्टं and पूतं) merits gained from the performance of sacrifices and philanthropic works, पुत्रपशून् (पुत्रान् and पशून्) children and cattle—सर्वान् all, एतन् (सर्वम्) all this भुक्ते is destroyed.

Hopes and expectations, the fruit of good association, the merit of sweet and beneficial speech, the sacred and

the good deeds, and all his children and cattle are destroyed, in the case of that foolish man in whose house stays a Brahmana without meal.

[*Hopes and expectations*—Sankaracharya interprets आशा (hope) as asking for a desirable yet unknown object (such as heavenly enjoyments etc.), and प्रतीक्षा (expectation) as looking forward with a view to obtaining a known object (such as wealth and other kinds of worldly enjoyments).

The fruit of good association—Sankara explains the original text 'सङ्गतं' as "सत्संयोगजं फलं", i.e., the merit acquired by the association with good people. But the Acharya's annotator, Gopalayatindra interprets the passage of the commentary in a different way. He says योगो देवताध्यानं तज्जं सङ्गतमित्यर्थः i.e. "Yoga means meditation on God, and whatever merit is resulted from such meditation is Sangata; but this is apparently a farfetched meaning of both the text and the commentary.]

तिस्रो रात्रीर्यदावत्सो गृहे मेऽनश्नन्नसन्नतिरिति न मत्स्य ।

नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वराण्यृणीष्व ॥ ९ ॥

ब्रह्मन् O Brahman, (त्वं you) अतिथिः a guest नमस्यः worshipful
यद् as मे my गृहे in house तिस्रः three रात्रीः nights अनश्नन्
without eating अवात्सीः dwelt तस्मात् therefore प्रति for (the three
nights) त्रीन् three वराण् boons वृणीष्व choose. ब्रह्मन् O Brahman
ते to thee नमः obeisance अस्तु let there be I मे to me स्वस्ति welfare,
अस्तु let there be.

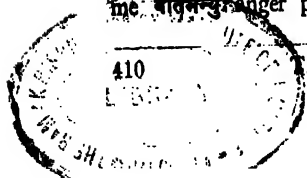
(Coming to Nachiketas Yama says :)

O Brahman, as thou, a venerable guest, hast dwelt in my house three nights without meal, choose therefore (now) three boons for the same. Obeisance to thee, O Brahman ! and all well be to me !

शान्तसङ्कल्पः सुमना यथा स्याद्वीतमन्युर्गोतमो माभिमृत्यो ।

तत्पश्यष्टं माभिवदेत्प्रतीत एतत्तयाणां प्रथमं वरं वृणे ॥ १० ॥

वृणो O Death, गोतमः Goutama (i.e. Nachiketas' father) शान्त-
सङ्कल्पः free from anxiety, सुमनाः of cheerful mind मा अभि towards
me विदित्पुत्रं anger pacified यथा स्यात् may be ; प्रतीतः having



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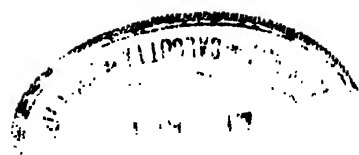
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